



AN  
A B S T R A C T  
OF THE  
E V I D E N C E  
DELIVERED BEFORE A SELECT COMMITTEE  
OF THE  
HOUSE OF COMMONS.  
IN THE YEARS 1790 AND 1791,  
ON THE PART ~~OF~~ THE PETITIONERS  
FOR THE  
ABOLITION OF THE SLAVE TRADE.

---

CINCINNATI:  
PUBLISHED BY THE AMERICAN REFORM TRACT  
AND BOOK SOCIETY.  
1855.



# THE AFRICAN,

## AT HOME—AT SEA—IN THE COLONIES.

"Truth is immortal as thy soul; and Fable  
As fleeting as thy joys."

THIS is a reprint of a work published in 1791, founded entirely on facts stated before a Select Committee of the House of Commons of England; and, as slavery is still the same, it is thought needful, at this time in this country, to expose its criminality. As those who follow the religion of the Lord Jesus Christ are commanded to "abhor that which is evil," (Rom. xii. 9,) so it is said of the wicked man, that he "abhorreth not evil," Psalm xxxvi. 4. We now see men of those two opposite views displaying their characters; such as disapprove of slavery, and who are called *Abolitionists* at this time, whose names are cast out as evil for righteousness' sake—may find something here to confirm them in well-doing; while such as approve of it, or apologize for it, may, perhaps, find something leading them to reflection. The servants of God are taught to expect treatment similar to that suffered by their Master while reproving sin,—“Me it hateth,” said the Savior, “because I testify of it, that the works thereof are evil,” John vii. 7. “It is enough for the disciple that he be as his Master,” Matthew x. 25. The work is humbly recommended to the reading public.

J. H.

1855.

“Go, thou minute  
Devoted page! Go forth among thy foes;  
Go nobly fond of martyrdom for truth,  
And die a double death: mankind, incens’d,  
Denies thee long to live: nor shalt thou rest,  
When thou art dead; in Stygian shades arraign’d,  
By *Lucifer*, as traitor to his throne;  
And bold blasphemer of his friend—the *world*;  
The world, whose legions cost him slender pay,  
And volunteers around his banner swarm.”

*Night Thoughts.*

## PREFACE:

---

In consequence of the numerous petitions which were sent to Parliament from different counties, cities, and towns of Great Britain, in the year 1788, for the ABOLITION of the SLAVE TRADE, it was determined by the House of Commons to hear evidence upon that subject.

The slave merchants and planters accordingly brought forward several persons as witnesses, the first in behalf of the continuance of the slave trade, the latter in defence of the colonial slavery. These were heard and examined in the years 1789 and 1790.

Several persons were afterwards called on the side of the petitioners of Great Britain, to substantiate the foundation of their several petitions, and to invalidate several points of the evidence which the others had offered. These were examined in the years 1790 and 1791.

This abstract is then made up from the evidence of the latter, in which little other alteration has been made, than that of bringing things on the same point into one chapter, which before lay scattered in different parts of the evidence; and this has been done to enable the reader to see every branch of the subject in a clear and distinct shape.

The evidence for Africa and the Middle Passage, on the side of the petitioners of Great Britain, is given by persons who have been to almost all the conspicuous parts of Africa, from the river Senegal to Angola. Many of them have had great opportunities of information, from having been resident on shore, or having been up and down the different rivers, or from having made each of them several voyages. Among these, as well as among those who have only had the opportunity perhaps of a single voyage, are to be reckoned several respectable persons of education, observation, and leisure, and it is to be observed, that the information of the whole goes to things at different periods from the year 1754 to 1789. The evidences again for the West Indies and America are numerous and respectable. Many of them have had the advantage of being resident there for years, and the information which they have given, extends to things as they were at various times from 1753 to 1790. Of all these it must be said, that they are totally *disinterested persons*, and, therefore, can have had nothing to bias them, either one way or the other, in the evidence they have given. The editor, on the other hand, feels it incumbent upon him to acknowledge, that some of them came up as evidences, from a *sense of duty*, and this *against their own apparent interest*, and under the *threats and prospect of suffering considerably* for such a conduct.

Of the evidences, on the other hand, brought forward by the slave merchants and planters, there are few indeed who are not *deeply interested* in the testimony they have given, and the event of the decision. In the African part of the question, all but two are immediately concerned in the slave trade, and, in the West Indian, the admirals only can be fairly accepted. And of what does their information consist but of round and general assertions, without any specific facts? These assertions, however, are in behalf of the planters, and tend to prove the comforts and happiness of their slaves.

We have no right to suppose that persons of their character had any intention of misleading the public in a question of so much importance to the interests of mankind; but we may suppose that, in their situation, *they had little or no opportunity of observing the treatment of the slaves*; and this is actually the fact. The admirals, when on shore, were almost entirely in the towns. Now all the evidences for the petitioners of England are unanimous in asserting that the slaves in the towns appear to be better treated than those in the country. Hence, the admirals may have been in some measure warranted in saying what they have done, but they ought to have observed that their evidence related to but *a partial and not the general body of the slaves*, and that *their opportunities of information were exceedingly limited and confined*.

When, however, they went into the country, their situation again precluded them from getting the same information as other men. Mr. H. Ross, examined among others, says: that as to the information which may have been gotten by those holding high commands in the West Indies, he cannot speak decidedly; but if it be meant to know whether such, on occasional visits to estates, were likely to obtain a thorough knowledge of the treatment of slaves, *he thinks they could not*. He has often accompanied *governors and admirals* in their tours there. The estates visited, belonging to persons of distinction, might be supposed under the *best management*. Besides, *all possible care would be taken to keep every disgusting object from view, and on no account, by the exercise of the whip or other punishments, to harrow up the feelings of persons of such distinction*.

The above accounts show that the *rank and situation of the admirals* precluded them from seeing as much as others, or, in other words, that *their opportunities of information were not as great as those of other men*. Many other circumstances may be cited to prove the same thing. Among these are the preambles and clauses of certain laws and extracts from the West Indian public prints. To begin with the former:

BAHAMIA ISLANDS.—So lately as in 1784, it was enacted there, that "if any slave shall absent him or herself from his or her owner, for the space of three months successively, such slave shall be deemed an out-law, and, as an encouragement to apprehend and bring to justice such runaways, any person or persons who shall apprehend any such runaway, *either alive or dead*, shall be paid out of the public treasury twenty pounds, for every slave so apprehended and taken," &c. \*

St. CHRISTOPHER'S.—"An act to prevent the cutting off or depriv-

ing any slaves in this island of any of their limbs or members, or otherwise disabling them."—Passed March 11, 1784 :

"Whereas, some persons have of late been guilty of *cutting off and depriving slaves of their ears*, which practice is contrary to the principles of humanity and dishonorable to society; for prevention whereof in future, be it enacted by the Governor, &c. That if any owner or possessor of any negro, or other slave in this island, shall willfully and wantonly cut or disable, or cause or procure to be cut out or disabled, *the tongue*; put out, or cause or procure to be put out, *an eye*; slit *the nose, ear, or lip*, or cut off a nose, ear, or lip, or cause the same to be done; or break, or cause to be broken, *the arm, leg, or any other limb or member* of any negro, &c. The penalty is £500 enreney, or about £300 sterling, and six months imprisonment."\*

BARBADOES.—"An act to prevent distempered, maimed, and worn out negroes, from infesting the towns, streets, and highways of this island."—Passed January 18, 1785:

"Whereas, it has, for some time past, been the cruel practice of some persons possessing negroes, who, from their *old age and infirmities, are incapable of further service* to their inhuman owners, to drive them from their plantations to *beg, steal, or starve*, which said unhappy objects are *daily* infesting the public streets of the several towns in this island," &c. The penalty to such owner is £5 enreney, or about £3 12s. sterling; and the act ordains that *these* unhappy objects shall be taken home to their masters.†

GRENADA, 1788.—"Whereas, the laws heretofore made for the protection of slaves have been found *insufficient*; And, *whereas*, humanity and the interest of the colony require that salutary and adequate regulations and provisions should be adopted for rendering their servitude as limited and easy as possible, and for promoting the increase of their population, as the most likely means of removing, in the course of time, *the necessity of further importations of negroes from Africa*; And, *whereas*, these desirable ends cannot be so effectually obtained as by prescribing *reasonable bounds to the power of masters*, and others having the charge of slaves, by compelling them *sufficiently and properly to lodge, feed, clothe, and maintain them*," &c.

As to the extracts from the West Indian public prints, the following, among many others, may suffice:

From the Jamaica paper, called the Cornwall Chronicle, of December 29, 1787, it appears, that an addition to the Consolidated Slave Law was proposed in these terms:

"Whereas, the *extreme cruelties and inhumanity* of the managers, overseers, and book-keepers of estates, have frequently driven slaves into the woods, and occasioned rebellions and internal insurrections, to the great prejudice of the proprietors, and the manifest danger of the lives of the inhabitants of this island; for prevention whereof, be it enacted," &c. "And, *whereas*, also, it frequently happens, that slaves come to their death by *hasty and severe blows*, and other improper treatment, of overseers and book-keepers, in the heat of passion, and, when such accidents do happen, the victims are entered in the plantation-books, as *having died of*

---

\* Privy Council's Report Part III. † Privy Council's Report.



Of the evidences, on the other hand, brought forward by the slave merchants and planters, there are few indeed who are not *deeply interested* in the testimony they have given, and the event of the decision. In the African part of the question, all but two are immediately concerned in the slave trade, and, in the West Indian, the admirals only can be fairly accepted. And of what does their information consist but of round and general assertions, without any specific facts? These assertions, however, are in behalf of the planters, and tend to prove the comforts and happiness of their slaves.

We have no right to suppose that persons of their character had any intention of misleading the public in a question of so much importance to the interests of mankind; but we may suppose that, *in their situation, they had little or no opportunity of observing the treatment of the slaves*; and this is actually the fact. The admirals, when on shore, were almost entirely in the towns. Now all the evidences for the petitioners of England are unanimous in asserting that the slaves in the towns appear to be better treated than those in the country. Hence, the admirals may have been in some measure warranted in saying what they have done, but they ought to have observed that their evidence related to but *a partial and not the general body of the slaves*, and that *their opportunities of information were exceedingly limited and confined*.

When, however, they went into the country, their situation *again precluded them from getting the same information as other men*. Mr. H. Ross, examined among others, says: that as to the information which may have been gotten by those holding high commands in the West Indies, he cannot speak decidedly; but if it be meant to know whether such, on occasional visits to estates, were likely to obtain a thorough knowledge of the treatment of slaves, *he thinks they could not*. He has often accompanied governors and admirals in their tours there. The estates visited, belonging to persons of distinction, might be supposed under the best management. Besides, *all possible care would be taken to keep every disgusting object from view, and on no account, by the exercise of the whip or other punishments, to harrow up the feelings of persons of such distinction*.

The above accounts show that the *rank and situation of the admirals* precluded them from seeing as much as others, or, in other words, that *their opportunities of information were not as great as those of other men*. Many other circumstances may be cited to prove the same thing. Among these are the preambles and clauses of certain laws and extracts from the West Indian public prints. To begin with the former:

BAHAMA ISLANDS.—So lately as in 1784, it was enacted there, that "if any slave shall absent him or herself from his or her owner, for the space of three months successively, such slave shall be deemed an out-law, and, as an encouragement to apprehend and bring to justice such runaways, any person or persons who shall apprehend any such runaway, *either alive or dead*, shall be paid out of the public treasury twenty pounds, for every slave so apprehended and taken," &c. \*

ST. CHRISTOPHER'S.—"An act to prevent the cutting off or depopulation

ing any slaves in this island of any of their limbs or members, or otherwise disabling them."—Passed March 11, 1784 :

"Whereas, some persons have of late been guilty of *cutting off and depriving slaves of their ears*, which practice is contrary to the principles of humanity and dishonourable to society; for prevention whereof in future, be it enacted by the Governor, &c. That if any owner or possessor of any negro, or other slave in this island, shall willfully and wantonly cut or disable, or cause or procure to be cut out or disabled, *the tongue*; put out, or cause or procure to be put out, *an eye*; slit *the nose, ear, or lip*, or cut off a nose, ear, or lip, or cause the same to be done; or break, or cause to be broken, *the arm, leg, or any other limb or member* of any negro, &c. The penalty is £500 currency, or about £300 sterling, and six months imprisonment."\*

BARBADOES.—"An act to prevent distempered, maimed, and worn out negroes, from infesting the towns, streets, and highways of this island."—Passed January 18, 1785:

"Whereas, it has, for some time past, been the cruel practice of some persons possessing negroes, who, from their *old age and infirmities*, are incapable of further service to their inhuman owners, to drive them from their plantations to *beg, steal, or starve*, which said unhappy objects are *daily* infesting the public streets of the several towns in this island," &c. The penalty to such owner is £5 currency, or about £3 12s. sterling; and the act ordains that these unhappy objects shall be taken home to their masters.†

GRENADA, 1788.—"Whereas, the laws heretofore made for the protection of slaves have been found *insufficient*; And, whereas, humanity and the interest of the colony require that salutary and adequate regulations and provisions should be adopted for rendering their servitude as limited and easy as possible, and for promoting the increase of their population, as the most likely means of removing, in the course of time, the necessity of further importations of negroes from Africa; And, whereas, these desirable ends cannot be so effectually obtained as by prescribing reasonable bounds to the power of masters, and others having the charge of slaves, by compelling them sufficiently and properly to lodge, feed, clothe, and maintain them," &c.

As to the extracts from the West Indian public prints, the following, among many others, may suffice:

From the Jamaica paper, called the Cornwall Chronicle, of December 29, 1787, it appears, that an addition to the Consolidated Slave Law was proposed in these terms:

"Whereas, the extreme cruelties and inhumanity of the managers, overseers, and book-keepers of estates, have frequently driven slaves into the woods, and occasioned rebellions and internal insurrections, to the great prejudice of the proprietors, and the manifest danger of the lives of the inhabitants of this island; for prevention whereof, be it enacted," &c. "And, whereas, also, it frequently happens, that slaves come to their death by *hasty and severe blows*, and other improper treatment, of overseers and book-keepers, in the heat of passion, and, when such accidents do happen, the victims are entered in the plantation-books, as *having died of*

\* Privy Council's Report Part III.

† Privy Council's Report.

*convulsions, fits, or other causes not to be accounted for, and to conceal the real truth of the cause of the death of such slave or slaves, he or they is or are immediately put under ground," &c.*

The member, Mr. Gray, who introduced the above, premised, "That, to his own certain knowledge, very *unnatural punishments* were often inflicted on negroes; and that, in *several instances*, he had been obliged to *interpose as a magistrate*, to prevent actual rebellion from such inhuman treatment.

In the Jamaica paper, called the Gazette of St. Jago de la Vega, dated October 11, 1787, we number ninety-seven runaway slaves advertised, viz: forty-five "branded," and fifty-two without "brands." Among the former is "William, marked on the right shoulder, R A, heart and diamond between, and on the left, R A, heart at top;" also, "Batty, on both shoulders, H P, in one," and "Guy, marked on the right shoulder, W D, and on the left, I H." In the same Gazette, dated November 8, 1787, there are noticed twenty-three runaways marked, and forty-four unmarked. Among those marked is "Apollo, W S, on his face and breasts;" "Robert, R P, on each cheek, and Kingston, marked YORKE on each shoulder and breast." We find in the Cornwall Chronicle of Jamaica, dated December 15, 1778, "eighty-four runaways advertised, thirteen of whom only are branded." Among these are "Pompey, a creole negro nian, marked, on both shoulders and breasts, M L, diamond on top;" James, a carpenter, "branded on both cheeks;" and "Billy, belonging to the King, marked broad arrow, on the shoulder." In the Kingston Morning Post, of April 8, 1789, seven runaways, from one owner, are advertised, namely: "a fisherman, a tailor, a shipwright, a seamstress, and three other wenchies." In the same paper, we find "an old gray-headed Coromantee man," a runaway; also another tailor "marked on both shoulders I T, and right shoulder, R G." In the Cornwall Chronicle of October 10, 1789, a runaway is advertised, named Prince, "branded on the back, with a *cattle mark* T H." In the Kingston Morning Post, of November 4, 1789, we find again, seven runaways, from one proprietor, viz: "an old woman with her two sons and two daughters, one of them very big with child," also a field negro and a carpenter. In the supplement to the Cornwall Chronicle of November 7, 1789, there are one hundred and thirty-five runaways advertised, viz: forty-eight with, and eighty-seven without brands. Of the former some have *two, three, and four brands in their face, breasts, and shoulders*. One in particular is "marked D E, on both cheeks and left shoulder." Among those not branded is "a woman with a wooden-leg." One man is distinguished by having "*both ears cropt*," and another by "*his nose and ears being cut off*." In the Jamaica Daily Advertiser, of February 11, 1791, we find six runaways advertised by one owner, viz. two men and one woman, besides a girl child of one of the latter. Both the men and two of the women are of one family, being an old woman, her brother, her son, and her grand nephew (marked R D C) and who absented themselves at different times. An advertisement in the Jamaica Daily Advertiser, of February 24, 1791, begins thus: "February 22, 1791, Escaped on Sunday last with a chain and collar round his neck, a negro man of the Mandingo country, marked T Y; 4 on top," &c.

In the Barbadoes Gazette, of January 14, 1784, the reader will find this advertisement:

"Absented herself from the service of the subscriber, a yellow-skin negro wench, named Sarah Deroral," whose person and surmised place of concealment being very particularly described, the advertisement ends with these words "*whoever will apprehend the said wench, ALIVE or DEAD, shall receive two midores reward from*"  
 "JOSEPH CHARLES HOWARD."

The clauses, preambles, and advertisements just cited will, it is presumed, without any further extracts, bring additional conviction to the mind of the reader, that the admirals *could have known little or nothing about the treatment of the slaves* during their residence in the Island; for they show, first, that the slaves have been insufficiently fed, lodged, and clothed; that they have been under the power of the master and overseer to an unreasonable degree; that they have been often turned adrift, when incapable of labor, "to beg, steal or starve;" that their ears and noses have been slit and cut off; that they have been also otherwise disfigured as well as deprived of limbs and members; that they have been suddenly murdered and buried, and that in some cases, where they have run away, rewards have been offered to indifferent persons to bring them to their owners alive or dead. They show, secondly, that these different circumstances have happened, and that many of them must have been *notorious*, (or why were laws introduced by the colonists themselves for their prevention?) *since the year 1783*, for the dates of the several acts or advertisements are in 1784, 1785, 1787, 1788, 1789 and 1791. But if they must have been *notorious* since the year 1783, it is clear, (the treatment of the slaves having improved, though not kept pace with the improvement of the age,) that *they must have been equally notorious previous to the year 1783*, that is to say, at the very time the admirals were in the different islands with their respective fleets. Now the admirals are as silent about these notorious facts in their evidence, as if they had never existed at all. If they knew them and concealed them (which we cannot believe) their evidence is unworthy of respect upon this occasion; and if they did not know them, it only confirms what has been said before, that *they had not the same opportunities as other men*, and that they were therefore *incompetent* as evidences upon so great a question.

The admirals again have shown themselves egregiously ignorant of *a most notorious law*, a law, too, which exists at the present day, namely, "that the evidence of a slave is not valid against any white man." Had they been acquainted with this they would have perceived instantly that it was in any master's power to \* torture, or even murder his slave, with impunity, and this in the sight of a thousand black spectators, provided, he only took care that no white person beheld him. Had they known this, they

---

\* Though the reader has seen laws enacted to prevent masters from cutting off the ears and noses of their slaves, and being guilty of other cruelties, he is not to imagine that the master cannot do them now as heretofore; for it is clear that while a slave's evidence is not admissible against a white man, he may do them with impunity at the present day.

would have perceived the unprotected state of the slaves, and would never have spoken as they have. It is impossible, therefore, that they could have become acquainted with this law, and this only brings us to the same conclusion as before, viz: *their incapacity as evidences on the subject of the treatment of the slaves.*

Before the preface is closed, it may be necessary to anticipate that some one may ask the editor why he has given in this abstract the evidence on the part of the petitioners only, and omitted that which has been adduced on the other side. To this the editor might reply, that it is the business of the slave merchants and planters, if they think their case defensible by the evidence they have produced, to do it, but he would rather wish to reply, THAT IT IS UNNECESSARY; for admitting the witnesses on the part of the slave merchants and planters *never to have seen among them all even one single instance of enormity*, either in Africa, or on the Middle Passage, or in the West Indies, (which none of them will pretend to assert,) *this negative can make nothing against the numberless positive and specific facts mentioned in this abstract to have fallen under the eyes of the witnesses on the other side.* These positive and specific instances *must, therefore, still stand uncontradicted and true.* They must still stand *as having positively happened*; and if but a small part of them only did ever happen, this small part would be a sufficient reason for the abolition of the slave trade.

AN  
ALPHABETICAL LIST  
OF THE  
NAMES OF THE WITNESSES  
EXAMINED BY THE  
SELECT COMMITTEE OF THE HOUSE OF COMMONS,  
ON THE PART OF THE  
PETITIONERS OF GREAT BRITAIN,  
FOR THE  
ABOLITION OF THE SLAVE TRADE.

---

**BAILLIE, GEORGE, Esq.**, resided twenty-five years in South Carolina and Georgia, first as a merchant, afterwards as a planter, and then as Commissary-General of Georgia. He was in Jamaica also from about December, 1778, to February or March, 1779.—Book III. p. 181, of the Original Evidence.\*

**BEVERLY, WILLIAM, Esq.**, Lincoln's Inn, was born in Virginia, and lived there the first sixteen years of his life: he returned in 1786, and resided afterwards above two years in different parts of America.—IV. 215.

**BOTHAM, HENRY, Esq.**, went to the West Indies in 1770, and, in about two years, visited all the islands, English and French, and was employed by government in Granada. He directed a sugar estate for a short time in the West Indies, but he carried on sugar works many years at Bencoolen in the East Indies.—IV. 241.

**BOWMAN, Mr. JOHN**, was in the African employ from 1765 to 1776, mostly on the Windward Coast, as third, second, and chief mate. He was also eight months resident as a factor at the head of the river Sierra Leon, and seventeen or eighteen months at that of the river Scassus in Africa.—IV. 112.

---

\* The evidence, according to the method in which it was printed for the House of Commons, is divisible into four parts: the Roman capitals, therefore, show the part in which the evidence of the person is to be found, and the figures the page where it begins; for the satisfaction of such as may be in possession of the original books.

- CLAPHAM, JOHN, Esq.**, was upwards of twenty years in Maryland—IV. 249.
- CLAPPESON, Mr. THOMAS**, was at Jamaica in 1762 and 1763, and from 1768 to 1778, and from 1786 to 1789. For the first two years he was in the seafaring line, but the rest of the time as wharfinger and pilot.—IV. 237.
- CLAXTON, Mr. ECKROINE**, sailed in the Garland, for Africa, in 1788, as surgeon's mate, and there, on the Bonny Coast, commenced surgeon to the Young Hero, slave vessel.—IV. 23.
- COOK, Captain**, of the 89th regiment, was in Barbadoes, St. Lucia, St. Kitt's, &c., in 1780 and 1781.—IV. 193.
- COOK, Mr. MARK**, arrived in Jamaica in 1774, and left in 1790; was three years in the planting business: the rest of the time as clerk and schoolmaster there.—IV. 889.
- COOR, HENRY, Gent.**, was in Jamaica fifteen years, ending in 1774, as a millwright, chiefly in Westmoreland, but did business in three other parishes—IV. 69.
- CRAW, ROBERT, Esq.**, is a native of Virginia, and always resided there till 1783.—IV. 250.
- DALRYMPLE, HENRY HEW, Esq.**, was lieutenant in the 75th regiment, in garrison at Goree, and on various parts of the Coast, from May to the end of September, 1779. He was, on his passage to the West Indies, in a slave vessel two months. He was three times in the West Indies; in 1773, at Grenada, six months; in 1779 and 1780 at Antigua, Barbadoes, Tobago, St. Lucia, and St. Christopher's; and, in 1782 and 1789, at Grenada, Carriacou, St. Vincent's, and Tobago.—III. 291.
- DAVIES, The Rev. Mr.**, resided at Barbadoes fourteen years, the three last learning the management of a sugar estate; he left it twenty-one years ago.—IV. 185.
- DATISON, BAKER**, lieutenant of the late 79th regiment, was in Jamaica from the middle of 1771 to the end of 1783, except a few months on the Spanish Main. He also practiced surgery in Jamaica.—IV. 150.
- DOVE, Mr. WILLIAM**, was, in 1769, on a voyage to the coast of Africa for slaves. From 1774 to 1783 he resided at Boston and New York.—III. 100.
- DOUGLAS, Mr. JOHN**, boatswain of the Russel man-of-war, was one voyage to the coast of Africa for slaves in 1771.—IV. 121.
- DUNCAN, Mr. WILLIAM**, was in Antigua from January, 1785, to July, 1789, first as clerk in a store for six or eight months, afterwards as overseer for about two years and a half. The rest of the time he kept a store for himself.—IV. 141.
- ELLISON, Mr. HENRY**, gunner of the Resistance man-of-war, was in the slave-trade from 1759 to 1770. He has been in many West India Islands, particularly Barbadoes and Jamaica. He has also been many voyages to Virginia and Maryland, and often on the tobacco plantations while the slaves were at work.—III. 361.
- FALCONBRIDGE, Mr. ALEXANDER**, surgeon, was four voyages to Africa for slaves, from 1780 or 1781 to 1787. In the first he was taken to Cape Mount in the Tartar. The other three were regular voyages.—II. 581.

**ROBERTSON, Mr. WILLIAM**, was in Jamaica from June, 1771, to March, 1786, as overseer the last ten years, but the former part of the time book-keeper, except for the first six months, when he was clerk to a store in Kingston.—IV. 205.

**ROBERTS, Mr. ROBERT**, was in every British island, except Jamaica; in all about six years, ending about 1778; the first four years he was apprentice in a store in St. John's, Antigua, the rest of the time a midshipman, and second master, and pilot, of the king's brig Endeavor. He lived among the town slaves, and often went to collect debts and visit managers in the country. When in the king's ship, he spent much of his time among them.—IV. 120.

**ROSE, Mr. JOHN**, farmer, near Hay, Brecknockshire, was in Montserrat from 1757 to 1762, in Grandterre in 1763, in Grenada 1764 and part of 1765, in North America the rest of 1765, in St. Croix from 1774 to 1778.—IV. 74.

**ROSE, Captain**, of the 19th regiment of foot, was in Barbadoes, Antigua, St. Lucia, and Jamaica, from June, 1772, to 1780, except about fourteen or fifteen months in England.—IV. 103.

**ROSE, Captain**, of the royal navy, was at Barbadoes and the Leeward Islands from 1769 to 1773, and from 1780 to 1782 at those places, and at Jamaica and St. Domingo.—IV. 99.

**ROSE, Captain JOHN ASHLEY**, now in the West India trade from London, was in the African trade from 1772 to 1776, inclusive. He made two voyages to Africa for slaves as third, second, and chief mate.—II. 513.

**ROSE, M. D.**, was upwards of ten years in Jamaica, from 1755 to 1765, and in America from 1765 to 1778, and in the medical line in both.—IV. 44.

**ROSE, Captain JOHN**, of the royal navy, was at Goree and up the Gambia, as commander of his majesty's sloop Zephyr, at the end of 1781 and beginning of 1782, in all about six months.—III. 176.

**ROSE, ANTHONY PANTALEO, Esq.** was in Africa in 1785 and 1786, chiefly on the Gold Coast, in the Grampus man-of-war, employed by government as a botanist.—III. 219.

**ROSE, ROBERT, M. D.**, went to Jamaica in 1774, and resided there four years, chiefly at Savanna-la-Mar, where he practiced medicine. His profession led him daily eight or ten, or more, miles into the country. He has occasionally been in most parts of the island. He went also to America to join his regiment (the 71st) in 1778, with which he went through all the southern provinces.—III. 54.

**ROSE, Mr. NIMAN**, master in the royal navy, was at Jamaica in 1773, Bahago 1774, Jamaica 1775, Grenada 1776, Tortola 1779, as mate of a West Indianman, and employed in taking off sugars from the different estates, but in 1782 Antigua, and St. Kitt's in 1783, and at Jamaica a few days in 1784, in the royal navy.—III. 281.

**ROSE, JAMES, Esq.** was in Africa in 1775, 1776, 1777, and 1778, to learn the nature of the trade, to carry it on. He resided on the river Senegal.—IV. 287.



- LLOYD**, Captain **THOMAS**, in the royal navy, was in the West Indies in 1779. He commanded his majesty's ship *Glasgow*, and was burnt out of her in Montego Bay, Jamaica.—IV. 147.
- MILLAR**, Mr. **GEORGE**, gunner of his majesty's ship *Pegase*, has been in Africa. His last voyage was to Old Calabar in 1767, in the ship *Canterbury*, Captain *Sparkes*.—III. 385.
- MORELY**, Mr. **JAMES**, gunner of his majesty's ship *Medway*, made six voyages to Africa, the first in 1760, the last in 1776. He has been ever since in the king's service. He has visited most parts of Africa from the beginning of the Gold Coast to Angola.—III. 149.
- NEWTON**, The Rev. **JOHN**, rector of St. Mary, Woolnoth, made five voyages to Africa; in the last, in 1751, he was master of a slave ship. He lived on shore about a year and a half, chiefly at the island of Plantanes, at the mouth of the river Sherbro.—III. 137.
- NICHOLLS**, The Rev. **ROBERT BUCHER**, dean of Middleham, Yorkshire, was born in Barbadoes, and resided there some years in his youth, and two years after he was of age, from 1768 to 1770, when in holy orders. In his last residence, he lived on a very large plantation, and observed the management of that and the surrounding estates.—III. 326.
- PARREN**, Mr. **ISAAC**, ship-keeper of the *Melampus* frigate, sailed in 1764 to the river Gambia, and in 1765 to Old Calabar. He lived five months on shore at New Calabar. He has been more than once in the West Indies, in Jamaica, Barbadoes, Antigua, the Grenadas, &c.—III. 122.
- ROOKS**, Major-General, was in Africa, at Goree, from May 6, to August 16, 1779.—III. 45.
- REES**, The Rev. **THOMAS GWYNN**, arrived at Barbadoes in the end of 1782, as chaplain of his majesty's ship *Princess Amelia*. During the six weeks he was there, he visited the plantations within four or five miles of Bridgetown. He was between two and three months also at St. Lucia.—III. 247.
- ROSS**, **HERCULES**, Esq., resided from 1761 to 1782 chiefly in Jamaica, and occasionally in Hispaniola. He was in every parish in the former island.—IV. 252.
- ROSS**, Captain **ROBERT**, was from 1762 to 1786 in Jamaica. He was for three years and a half a book-keeper, and afterwards an overseer on three estates. He then commanded a company of rangers for six years. In 1772 he settled a property of his own, and resided on it from 1781 to 1786.—IV. 63.
- SAVAGE**, **JOHN**, Esq., resided in Carolina from 1729 to 1775.—IV. 247.
- SCOTT**, Captain **ALEXANDER**, of the royal navy, was from Senegal to Cape Coast in his majesty's ship *Merlin*, in 1769. He has also been in the West Indies.—IV. 178.
- SIMPSON**, Lieutenant **JOHN**, of the marines, went out in his majesty's ship *Adventure*, and was on the coast of Africa, chiefly from Cetra Crue to Acera, in 1788 and 1789.—IV. 40.
- SMITH**, Captain **JOHN SAMUEL**, of the royal navy, was in the West Indies in 1772, 1777, and 1778 for above a year altogether.—IV. 136.

- STOREY**, Lieutenant RICHARD, in the royal navy, was from 1766 to 1770, on every part of the Coast from St. Leon to the river Gabon.—IV. 3.
- STUART**, The Rev. JAMES, visited many of the West India islands, English and French, in 1768 and 1772, when he returned to America. He had a twenty years' acquaintance with the condition of slaves upon that continent.—IV. 175.
- TERRY**, Mr. JOHN, was in Grenada from 1776 to 1790, the first seven or eight years as an overseer, then a manager.—IV. 107.
- TEARY**, Mr. MATTHEW, was four years in Dominique as book-keeper and overseer, one at Tobago as land-surveyor, in the king's service, and seven in Grenada, ending in 1781, as a colony surveyor.—IV. 82.
- THOMPSON**, Captain THOMAS BOLTON, of the royal navy, was second lieutenant of the Grampus in 1784, 1785, and 1786, and commanded his majesty's ship the Nautilus in 1787, in carrying out the black poor to Sierra Leone, where he was from the beginning of May to the end of September.—III. 167.
- TOTTENHAM**, Major-General, went out to the West Indies in 1779, with four regiments under his command. He was about twenty months in Barbadoes, and some time at St. Lucia, St. Kitt's, and St. Eustatius.—III. 125.
- TOWN**, Mr. JAMES, carpenter of his majesty's ship Syren, made two voyages in 1760 and 1768 to the Isles de Los and Grand Cape Mount. In the first he was between seven and eight months on the Coast as a boy; in the second, as carpenter, he staid more than six months.—IV. 15.
- TROTTER**, THOMAS, M. D., surgeon in the royal navy, was a voyage in the African slave-trade, from Liverpool, in 1783, as surgeon of the Brookes, Captain Noble. He was ten months on the Coast.—III. 80.
- WADSTROM**, CHARLES BERN, Esq., chief director of the assay office in Sweden, was in Africa near three months, in 1787 and 1788, with Dr. Spaarman, engaged by the king of Sweden to make discoveries.—III. 18 and 19.
- WILSON**, Captain THOMAS, of the royal navy, was between five and six months in Africa, between Cape Blanco and the river Gambia, in 1783 and 1784, as commander of his majesty's ship Racehorse: he was sent out to embark the troops and stores from Goree.—III. 3 and 4.
- WILSON**, Mr. ISAAC, surgeon in the navy, made one voyage to Africa in the Elizabeth, Smith, from London. He sailed the 10th of May, 1788, and returned 6th December, 1789.—II. 561.
- WOODWARD**, GEORGE, Esq., is both an owner and mortgagee of property in Barbadoes, where he resided in 1782 and 1783, and was also there in 1777.—IV. 233.
- WOODWARD**, Mr. JOSEPH, was in Barbadoes in 1788, 1789, and 1790.—IV. 236.

---

\* The chief person who superintends a sugar estate, is called, in Jamaica, the *overseer*, and in the Windward Islands, the *manager*, where the *driver* is often called *overseer*.

WOOLRICH, THOMAS, Esq., was in the West Indies from 1753 to 1773: but in the interim took three trips to England, and two to America. He was in the mercantile line, chiefly at Tortola. He was also occasionally at Barbadoes, Antigua, and St. Kitt's. III. 264.

YOUNG, SIR GEORGE, captain in the royal navy, was four voyages to Africa, in 1767, 1768, 1771, and 1772, from Cape Blanco to Cape Lopez, including every English settlement, and some Dutch.—III. 205.

MANNER OF MAKING SLAVES FROM THE RIVER SENEGAL  
TO THE RIVER AMBRIS.

---

AN ABSTRACT  
OF  
EVIDENCE,  
LAID BEFORE THE HOUSE OF COMMONS,  
FOR THE  
ABOLITION OF THE SLAVE TRADE.

---

CHAPTER I.

The enormities committed by the natives of Africa on the persons of one another, to procure slaves for the Europeans—proved by the testimony of such as have visited that Continent,—and confirmed by accounts from the slaves themselves, after their arrival in the West Indies.

THE trade for slaves, (says Mr. Kiernan) in the river Senegal, was chiefly with the Moors, on the northern banks, who got them very often by war, and not seldom by kidnapping; that is, lying in wait near a village, where there was *no open war*, and seizing whom they could.

He has often heard of villages, and seen the remains of such, broken up by making the people slaves.

That the Moors used to cross the Senegal to catch the negroes, was spoken of at Fort Louis as notorious; and he has seen instances of it where the persons so taken were ransomed.

General Rooke says, that kidnapping took place in the neighborhood of Goree. It was spoken of as a common practice. It was reckoned disgraceful there, but he cannot speak of the opinion about it on the continent. He remembers two or three instances of negroes being brought to Goree, who had been kidnapped, but he could not discover by whom. At their own request he immediately sent them back.

Mr. Dalrymple found that the great droves (called *caf-fellas* or *caravans*) of slaves brought from inland, by way of Galam, to Senegal and Gambia, were prisoners of war. Those sold to vessels at Goree, and near it, were procured either by the grand pillage, the lesser pillage, or by robbery of individuals, or in consequence of crimes. The grand pillage is executed by the king's soldiers, from three hundred to three thousand at a time, who attack and set fire to a village, and seize the inhabitants as they can. The smaller parties generally lie in wait about the villages, and take off all they can surprise; which is also done by individuals, who do not belong to the king, but are private robbers. These sell their prey on the coast, where it is well known no questions, as to the means of obtaining it, are asked.

As to kidnapping it is so notorious about Goree, that he never heard any person deny it there. Two men, while he was there, offered a person, a messenger from Senegal to Rufisco, for sale to the garrison, who even boasted how they had obtained him. Many also were brought to Goree while he was there, procured in the same manner.

These depredations are also practiced by the Moors; he saw many slaves in Africa who told him they were taken by them; particularly three, one of whom was a woman, who cried very much, and seemed to be in great distress; the two others were more reconciled to their fate.

Captain Wilson says, that slaves are either procured by intestine wars, or kings breaking up villages, or crimes real or imputed, or kidnapping.

Villages are broken up by the king's troops surrounding them in the night, and seizing such of the inhabitants as suit their purpose. This practice is most common when there is no war with another state.

It is universally acknowledged that free persons are sold for real or *imputed* crimes, *for the benefit of their judges*.

Soon after his arrival at Goree, king Damel sent a free man to him for sale, and was to have the price *himself*. One of the king's guards being asked whether the man was guilty of the crime imputed to him, answered, *that was of no consequence, or ever inquired into*. Captain Wilson returned the man.

Kidnapping was acknowledged by all he conversed with

to be generally prevalent. It is the first principle of the natives, the principle of self-preservation, *never to go unarmed*, while a *slave vessel* is on the coast, for fear of being stolen. When he has met them thus armed, and inquired of them through his interpreter, the reason of it, they have pointed to a French slave vessel then lying at Portudal, and said their fears arose from that quarter. As a positive instance, he says, a courier of Captain Lacy's, his predecessor, though a Moor, a free man, and one who spoke the French language fluently, was kidnapped as he was travelling on the continent with dispatches on his Britannic Majesty's account, and sold to a French vessel, from which he, Captain Wilson, after much trouble, actually got him back.

When he presided in a court at Goree, a Maraboo swore, with an energy which evinced the truth of his evidence, that his brother, another Maraboo, had been kidnapped in the act of drinking, a moment *known* to be *sacred* by their religion, at the instigation of a former governor, who had taken a dislike to him. This was a matter, notorious at Goree.

Mr. Wadstrom knows slaves to be procured between Senegal and Gambia, either by the general pillage, or by robbery by individuals, or by stratagem and deceit.

The general pillage is executed by the king's troops on horseback, armed, who seize the unprepared. Mr. Wadstrom, during the week he was at Joal, accompanying one of those embassies which the French governor sends yearly with presents to the black kings, *to keep up* the slave trade, saw parties sent out *for this purpose*, by king Barbesin, almost every day. These parties went out generally in the *evening*, and were armed with bows and arrows, guns, pistols, sabres, and long lances.

The king of Sallum practices the pillage also. Mr. Wadstrom saw twenty-seven slaves from Sallum, twenty-three of whom were women and children, thus taken.

He was told also by merchants at Goree, that king Dammel practices the pillage in like manner.

Robbery was a general way of taking single slaves. He once saw a woman and a boy in the slave hold, at Goree; the latter had been taken by stealth from his parents in the interior parts above Cape Rouge, and he declared, that such robberies were *very frequent* in his country; the

former, at Rufisco, from her husband and children. He could state *several instances* of such robberies. He very often saw negroes thus taken brought to Goree. Ganna of Dacard was a noted *man stealer*, and employed as such by the slave merchants there.

As instances of stratagem employed to obtain slaves, he relates, that a French merchant taking a fancy to a negro, who was on a visit at Dacard, persuaded the village, for a certain price, to seize him. He was accordingly taken from his wife, who wished to accompany him, but the Frenchman had not merchandize enough to buy both. Mr. Wadstrom saw this negro at Goree, the day he arrived from Dacard, chained, and lying on the ground, exceedingly distressed in his mind.

The king of Sallum also prevailed on a woman to come into his kingdom, and sell him some millet. On her arrival, he seized and sold her to a French officer, with whom Mr. Wadstrom saw this woman every day while at Goree.

Mr. Wadstrom was on the island of St. Louis, up the Senegal also, and on the continent near the river, and says, that all the slaves sold at Senegal, are brought down the river, except those taken by the *robbery* of the Moors in the neighborhood, which is sometimes conducted by large parties, in what are called *petty wars*.

Captain Hills saw while lying between Goree and the continent, the natives, in an evening, often go out in war dresses, as he found to *obtain slaves* for king Damel, to be sold. The reason was, that the king *was then poor*, not having received his usual dues from us. He never saw the parties that went out return with slaves, but has often seen slaves in their huts, tied back to back. He remembers also, that some robbers once brought him a man bound on board the Zephyr, to sell, but he, Captain Hills, would not buy him, but suffered him to escape.

The natives on the continent opposite to Goree *all go armed*, he imagines for fear of being taken.

When in the River Gambia, wanting servants on board his ship, he expressed a wish for some volunteers. A black pilot in the boat called two boys who were on shore, carrying baskets of shallots, and asked Captain Hills if they *would do, in which case he would take them off, and bring*

them to him. This he declined. From the case with which the pilot did it, he concludes this was customary.

The black pilot said the *merchantmen* would *not refuse such an offer*. He apprehends these two boys were *free people*, from the pilot's mode of speaking, and from his winking, implying it was an illicit thing.

A boy, whom he bought from the merchants in the same river, had been carried in the night from his father's house, where a skirmish had happened, in which he believes, he said, both his parents, but he well remembers, one, were killed. The boy said many were killed, and some taken.

Mr. Ellison spoke the Munding language, in consequence of which he has often conversed with slaves from the Gambia, to which river he made three voyages, and they universally informed him, that they had been *stolen* and sold.

The natives up the river Scassus informed Mr. Bowman, that they had got two women and a girl, whom they then brought him, in a small town which they had surprised in the night; that others had got off, but they expected the rest of the party would bring them in, in two or three days. When these arrived, they brought with them two men whom Mr. Bowman knew, and had traded with formerly; upon questioning them, he discovered the women he had bought to be their wives. Both men and women informed him that the war-men had taken them *while asleep*.

The war-men used to go out, Mr. Bowman says, once or twice in eight or ten days, while he was at Scassus. It was their constant way of getting slaves, he believed, because they always came to the factory before setting out, and demanded powder, ball, gun-flints, and small shot; also rum, tobacco, and a few other articles. When supplied, they blew the horn, made the war-cry, and set off. If they met with no slaves, they would bring him some ivory and camwood. Sometimes he accompanied them a mile or so, and once joined the party, anxious to know by what means they obtained the slaves. Having traveled all day, they came to a small river, when he was told they had but a little way farther to go. Having crossed the river, they stopped till dark. Here Mr. Bowman (it was about the middle of the night) was afraid to go further, and prevailed on the king's son to leave him a guard of four men. In half



an hour he heard the war-cry by which he understood they had reached a town. In about half an hour more they returned, bringing from twenty-five to thirty men, women, and children, some at the breast. At this time he saw the town *in flames*. When they had recrossed the river, it was just day light, and they reached Scassus about midday. The prisoners were carried to different parts of the town. They are usually brought in with strings around their necks and some have their hands tied across. He never saw any slaves there who had been convicted of crimes.

He has been called up in the night to see *fires*, and told by the town's people *that it was war carrying on*.

Whatever rivers he has traded in, such as Sierra Leon, Junk, and Little Cape Mount, he has usually passed burnt and deserted villages, and learned from the natives in the boat with him, that *war had been there, and the natives had been taken in the manner as before described, and carried to the ships*.

He has also seen such upon the Coast: while trading at Grand Bassau, he went on shore with four black traders to the town a mile off. In the way, there was a town deserted, (with only two or three houses standing,) which seemed to have been a large one, as there were two fine plantations of rice ready for cutting down. A little further on they came to another village in much the same state. He was told the first town had been taken by war, there *being many ships then lying at Bassau*: the people of the other had moved higher up in the country, *for fear of the white men*. In passing along to the trader's town, he saw several villages deserted; these the natives said *had been destroyed by war*, and the people taken out and sold.

Sir George Young found slaves to be procured by war, by crimes, *real or imputed*, by kidnapping, which is called *panyaring*, and a fourth mode was the inhabitants of one village seizing those of another weaker village, and selling them to the ships.

He believes, from two instances, that kidnapping was frequently practised up Sierra Leon river. One was that of a beautiful infant boy, which the natives after trying to sell to all the different trading ships came along side his. (the *Phoenix*.) and threatened to toss overboard, if no one would buy it; saying they had *panyared* it with many other

people, but could not sell it, though they had sold the others. He purchased it for some wine.

The second was, a captain of a Liverpool ship had got, as a temporary mistress, a girl from the king of Sierra Leon, and instead of returning her on shore on leaving the coast, as is usually done, he took her away with him. Of this the king complained to Sir George Young very heavily, calling this action *panyaring* by the whites.

The term *panyaring*, seemed to be a word generally used all along the Coast where he was, not only among the English, but the Portuguese and Dutch.

Captain Thompson also says, that at Sierra Leon he has often heard the word *panyaring*; he has heard also that this word, which is used on the other parts of the coast, means *kidnapping*, or seizing of men.

Slaves, says Mr. Town, are brought from the country very distant from the coast. The king of Barra informed Mr. Town, that on the arrival of a ship, he has gone three hundred miles up the country with his guards, and driven down captives to the sea-side. From Marraba, king of the Mundingoes, he has heard that they had marched slaves out of the country some hundred miles; that they had gone wood-ranging, to pick up every one they met with, whom they stripped naked, and, if men, bound, but if women, brought down loose; this he had from themselves, and also, that they often went to war with the Bullam nation, *on purpose to get slaves*. They boasted that they should soon have a fine parcel for the shallops, and the success often answered. Mr. Town has seen the prisoners (the men bound, the women and children loose) driven for sale to the water-side. He has also known the natives go in *gangs marauding* and catching all they could. In the Galenas river he knew four blacks seize a man who had been to the sea-side to sell one or more slaves. This man was returning home with the goods received in exchange for these, and they plundered and stripped him naked, and brought him to the trading shallop, which Mr. Town commanded, and sold him there.

He believes the natives also sometimes become slaves, in consequence of crimes, as well as that it is no uncommon thing on the Coast, *to impute crimes falsely for the sake of selling the persons so accused*. Several respectable persons

at Bance Island, and to windward of it, all told Mr. Town that it was common to bring on *palavers*\* to make slaves, and he believes it from the information of the slaves afterwards, when brought down the country and put on board the ships.

Off Piceaninni Sestus, further down on the Windward Coast, Mr. Dove observed an instance of a girl being kidnapped and brought on board by one Ben Johnson, a black trader, who had scarcely left the ship in his canoe, with the price of her, when another canoe with two black men came in a hurry to the ship, and inquired concerning this girl. Having been allowed to see her, they hurried down to their canoe, and hastily paddled off. Overtaking Ben Johnson, they brought him back to the ship, got him on the quarter-deck, and call him *teejée* (which implies *thief*) to the captain, offered him for sale. Ben Johnson remonstrated, asking the captain, "if he would buy him whom he knew to be a grand trading man;" to which the captain answered, "if they would sell him, he would certainly buy him, be what he would," which he accordingly did, and put him into irons immediately with another man. He was led to think, from this instance, that kidnapping was the mode of obtaining slaves upon this part of the coast.

Lieutenant Storey says, that slaves are generally obtained on the Windward Coast by marauding parties from one village to another in the night. He has known canoes come from a distance, and carry off numbers in the night. He has gone into the interior country, between Bassau and the river Sestus, and all the nations there *go armed, from the fear of marauding parties*, whose pillages in these countries are termed *war*.

At one time in particular, while Mr. Storey was on the coast, a marauding party from Grand Sestus came in canoes, and attacked Grand Cora in the night, and took off twelve or fourteen of the inhabitants. The canoes of Grand Sestus carry twelve or fourteen men, and with these go a marauding among their neighbors. Mr. Storey has often seen them at sea, out of sight of land in the day, and taking the opportunity of night to land where they pleased.

---

\* An African word, which signifies conferences of the natives on any public subject, or, as in this place, *accusations and trials*.

Mr. Falconbridge supposes the slave trade, on these parts, to be chiefly supplied by kidnapping. On his second voyage at Cape Mount and the Windward Coast, a man was brought on board, well known to the captain and his officers, and was purchased. This man said he had been invited one evening to drink with his neighbors; when about to depart, two of them got up to seize him, and he would have escaped, but he was stopped by a large dog. He said this mode of kidnapping was common in his country.

In the same voyage, two black traders came in a canoe and informed the captain there was trade a little lower down. The captain went there, and finding no trade, said he would not be made a fool, and therefore detained one of the canoe-men. In about two hours afterwards, a very fine man was brought on board and sold, and the canoe-man was released. He was informed by the black pilot, that this man had been surrounded and seized on the beach, from whence he had been brought to the ship and sold.

Lieutenant Simpson says, from what he saw, he believes the slave trade is the occasion of wars among the natives. From the natives of the Windward Coast he understood that the villages were always at war; and the black traders and others gave as a reason for it *that the kings wanted slaves*. If a trading canoe, along side Mr. Simpson's ship, saw a larger canoe coming from a village they were at war with, they instantly fled; and sometimes without receiving the value of their goods. On inquiry, he learned their reasons to be that if taken they would have been made slaves.

Mr. How states, that when at Secundee, some order came from Cape Coast Castle. The same afternoon several parties went out *armed*, and returned the same night with a number of slaves, which were put into the repository of the factory. Next morning he saw people who came to see the captives, and to request Mr. Marsh, the resident, to release some of their children and relations. Some were released, and part sent off to Cape Coast Castle. He had every reason to believe they had been *obtained unfairly*, as they came at an unseasonable time of the night, and from their parents and friends crying and begging their release. He was told as much from Mr. Marsh himself, who said, *he did not mind how they got them, for he purchased them fairly*. He cannot tell whether this practice subsisted before; but

when he has gone into the woods he has met thirty or forty natives, who fled always at his appearance, although they were armed. Mr. Marsh said, they were afraid of his taking them prisoners.

The same Mr. Marsh made no scruple also of showing him the stores of the factory. They consisted of different kinds of chains made of iron, as likewise an instrument made of wood, about five inches long, and an inch in diameter, or less, which he was told by Mr. Marsh was thrust into a man's mouth horizontally, and tied behind to *prevent him from crying out, when transported at night along the country.*

Dr. Trotter says, that the natives of these parts are sometimes slaves from crimes, but the greater part of the slaves are, *what are called*, prisoners of war. Of his whole cargo he recollects only three criminals: two sold for adultery, and one for witchcraft, whose whole family shared his fate. One of the first said he had been *decoyed* by a woman, who had told her husband, and he was sentenced to pay a slave; *but being poor, was sold himself. Such stratagems are frequent.* The fourth mate of Dr. Trotter's ship was so decoyed, and obliged to pay a slave, under the threat of stopping trade. The last said he had had a quarrel with a Cabosheer, (or great man,) who *in revenge* accused him of witchcraft, and sold him and his family for slaves.

Dr. Trotter having often asked Acera, a principal trader at Le Hou, what he meant by *prisoners of war*, found *they were such as were carried off by a set of marauders, who ravage the country for that purpose.* The bush-men *making war to make trade*, (that is to *make slaves*.) was a common way of speaking among the traders. The practice was also confirmed by the slaves on board, who showed by gestures how the robbers had come upon them; and, during their passage from Africa to the West Indies, some of the boy-slaves played a game which they called *slave-taking*, or bush-fighting; showing the different manœuvres thereof, in leaping, sallying, and retreating. Inquiries of this nature put to women, were answered only *by violent bursts of sorrow.*

He once saw a black trader send his canoe to take three fishermen, employed in the offing, who were immediately brought on board, and put in irons, and about a week afterwards he was paid for them. He remembers another man taken in the same way, from on board a canoe along side.

*The same trader very frequently sent slaves on board in the night, which, from their own information, he found were every one of them taken in the neighborhood of Annamaboe. He remarked, that slaves sent off in the night, were not paid for till they had been some time on board, lest, he thinks, they should be claimed; for some were really restored, one in particular, a boy, was carried on shore by some near relations, which boy told him, he had lived in the neighborhood of Annamaboe, and was kidnapped.*

There were many boys and girls on board Dr. Trotter's ship, who had no relations on board. Many of them told him they had been kidnapped in the neighborhood of Annamaboe, particularly a girl of about eight years old, who said she had been carried off from her mother by the man who sold her to the ship.

Mr. Falconbridge was assured by the Rev. Philip Quakoo, chaplain at Cape Coast Castle, on the Gold Coast, that the greatest number of slaves were made by kidnapping.

He has heard that the great men on this part of the coast, *dress up and employ woman to entice young men to be connected with them, that they may be convicted of adultery and sold.*

Lieutenant Simpson heard at Cape Coast Castle, and other parts of the Gold Coast, repeatedly from the black traders, that the *slave trade made wars and palavers*. Mr. Quakoo, chaplain at Cape Coast Castle, informed him, that wars were made in the interior parts, for the *sole purpose of getting slaves*.

There are two crimes on the Gold Coast, which seem made on purpose to procure slaves; adultery and the removal of fetiches.\* As to adultery, he was warned against connecting himself with any woman not pointed out to him, for that the kings *kept several who were sent out to allure the unwary*, and that, if found to be connected with these, he would be seized, and made to pay the price of a man slave. As to fetiches, consisting of pieces of wood, old pitchers, kettles, and the like, laid in the path-ways, he was warned

---

\* Certain things of various sorts, to which the superstition of the country has ordered, for various reasons, an attention to be paid.

to avoid displacing them, for if he should, the natives, who were on the watch, would seize him, and, as before, exact the price of a man slave. These baits are laid equally for natives and Europeans, but the former are better acquainted with the law, and consequently more upon their guard.

Mr. Ellison says, that while one of the ships he belonged to, viz, the Briton, was lying in Benin river, Captain Lemma, a Benin trader, came on board to receive his customs. This man being on the deck, and happening to see a canoe with three people in it, crossing the river, dispatched one of his own canoes to seize and take it. Upon overtaking it, they brought it to the ship. It contained three persons, an old man, and a young man and woman. The chief mate bought the two latter, but the former being too old, was refused. Upon this Lemma ordered the old man into the canoe, where his head was chopped off, and he was thrown overboard. Lemma had many war canoes, some of which had six or eight swivels; he seemed to be feared by the rest of the natives. Mr. Ellison did not see a canoe out on the river while Lemma was there, except this, and if they had known he had been out, they would not have come. He discovered by signs, that the old man killed was the father of the two other negroes, and that they were brought there by force. They were not the subjects of Lemma.

At Bonny, says Mr. Falconbridge, the greatest number of slaves come from inland. Large canoes, some having a three or four pounder lashed on their bows, go to the up country, and in eight or ten days return with great numbers of slaves: he heard once, to the amount of twelve hundred at one time. The people in these canoes have generally cutlasses, and a quantity of muskets, but he cannot tell for what use.

Mr. Falconbridge does not believe that many of these slaves are prisoners of war, *as we understand the word war*. In Africa, a *piratical expedition for making slaves*, is termed *war*. A considerable trader at Bonny explained to him the meaning of this word, and said, that they went in the night, set fire to towns, and caught the people as they fled from the flames. The same trader said, that this practice was very common.

Mr. Falconbridge says also, that in his third voyage, which was to Bonny, a woman was brought on board big

with child. As she attracted his notice, he asked her, by means of the interpreter, how she came to be sold. Her reply was, that, returning home from a visit, she was seized, and after being passed through various hands, was brought down to the water-side and sold to a trader, who afterwards sold her to the ship.

In the same voyage an elderly man brought on board said, (through the interpreter,) that he and his son were seized as they were planting yams, by professed kidnappers, by which he means persons who *make kidnapping their constant practice*.

On his last voyage, which was also to Bonny, a canoe came along side his vessel, belonging to a noted trader in slaves, from which a fine stout fellow was landed on board and sold. Mr. Falconbridge seeing the man amazed and confounded when he discovered himself to be a slave, inquired of him, by means of an interpreter, why he was sold. He replied that he had had occasion to come to Bonny to this trader's house, who asked if he had ever seen a ship. Replying no, the trader said, he would treat him with the sight of one. The man consenting, said he was thereupon brought on board, and thus treacherously sold. All the slaves Mr. Falconbridge ever talked to, by means of interpreters, said they had been stolen.

Mr. Douglas, when ashore at Bonny Point, saw a young woman come out of the wood to the water-side to bathe. Soon afterwards two men came from the wood, seized, bound, and beat her for making resistance, and bringing her to him, Mr. Douglas, desired him to put her on board, which he did; the captain's orders were, when anybody brought down slaves, instantly to put them off to the ship.

When a ship arrives at Bonny, the king sends his war canoes up the rivers, where they surprise all they can lay hold of. They had a young man on board, who was thus captured, with his father, mother, and three sisters. The young man afterwards in Jamaica, having learnt English, told Mr. Douglas the story, and said it was a common practice. These war-canoes are *always armed*. The king's canoes came with slaves openly in the day; others in the evening, with one or two slaves bound lying in the boat's bottom, covered with mats.

Mr. Morely states, that in Old Calabar persons are sold



as slaves for adultery and theft. *On pretence of adultery*, he remembers a woman sold.

He has been told also, by the natives at Calabar, that they took slaves *in what they call war*, which he found was *putting the villages in confusion, and catching them as they could*. A man on board the ship he was in showed how he was taken at night by surprise, and said his wife and children were taken with him, but they were not in the same ship. Mr. Morely had reason to think, from the man's words, that they took nearly the whole village, that is, all those that could not get away.

Captain Hall says, when a ship arrives at Old Calabar, or the River Del Rey, the traders always go up into the country for slaves. They go in their war-canoes, and take with them some goods, which they get previously from the ships.

He has seen from three to ten canoes in a fleet, each with from forty to sixty paddlers, and twenty to thirty traders and other people with muskets, suppose one to each man, with a three or four pounder lashed on the bow of the canoe. They are generally absent from ten days to three weeks, when they return with a number of slaves pinioned, or chained together.

Captain Hall has often asked the mode of procuring slaves inland, and has been told by the traders that they have been got in war, and sold by the persons taking them.

Mr. J. Parker says, he left the ship to which he belonged at Old Calabar, where being kindly received by the king's son, he staid with him on the continent for five months. During this time he was prevailed upon by the king's son to accompany him to *war*.\* Accordingly, having fitted out and armed the canoes, they went up the river Calabar. In the day time they lay under the bushes when they approached a village, but at night flew up to it, and took

---

\* The reader is earnestly requested to take notice, that the word *war*, as adopted into the African language, means in general *robbery, or a marauding expedition for the purpose of getting slaves*. Two noted black traders are found themselves to have explained the term to two of the Evidences. (Trotter, p. 251. Falconbridge, p. 26.) and it appears decidedly by the accounts of Wadstrom, Town, Bowman, Storey, Morely, and J. Parker, that the catching of men is denominated by the Africans to be *war*.

hold of every one they could see; these they handcuffed, brought down to the canoes, and so proceeded up the river till they got to the amount of forty-five, with whom they returned to Newtown, where, sending to the captains of the shipping, they divided them among the ships.

About a fortnight after this expedition, they went again, and were out eight or nine days, plundering other villages higher up the river. They seized on much the same number as before, brought them to Newtown, gave the same notice, and disposed of them as before among the ships.

They took man, woman, and child, as they could catch them in the houses, and except the sucking children, who went with their mothers, there was no care taken to prevent the separation of the children from the parents when sold. When sold to the English merchants they lamented, and cried that they were taken away by force.

The king at Old Calabar was certainly not at war with the people up this river, nor had they made any attack upon him. It happened that slaves were very slack in the back country at that time, and *were wanted* when he went on these expeditions.

Mr. Falconbridge thinks crimes are falsely imputed, *for the sake of selling the accused*. On the second voyage at the river Ambris, among the slaves brought on board was one who had the *craw-craw*, a kind of itch. He was told by one of the sailors, that this man was fishing in the river, when a king's officer, called Mambooku, *wanted brandy and other goods in the boat, but having no slave to buy them with, accused this man of extortion in the sale of his fish, and after some kind of trial on the beach, condemned him to be sold*. He was told this by the boat's crew who were ashore when it happened, who told it us of their own knowledge.

Besides the account just given, from what the above witnesses saw and heard on the Coast of Africa, as to the different methods of making slaves, there are others contained in the evidence, which were learn from the mouths of the slaves themselves, after their arrival in the West Indies.

Some of these have informed several of the witnesses on this occasion, that they were taken in war, (Hall and Woolrich,) others, that they were taken by surprise in their town,

or while at work in their fields (Hall), or as they were straggling from their huts, or cultivating their lands (Dalrymple), or tending their corn (Woolrich): others, that they were taken by armed canoes up the rivers (Douglas), others by stratagem (Cook), or kidnapped (Rev. Mr. Davies, Dean of Middleham, Mr. Fitzmaurice), which kidnapping prevailed in the inland parts at a great distance from the shore (Dr. Harrison), and was with some a professed occupation, and a common practice (Falconbridge and Clappeson).

## CHAPTER II.

Europeans, by means of the trade in slaves, the occasion of these enormities.—Sometimes use additional means to excite the natives to practice them.—Often attempt themselves to steal the natives, and succeed.—Force trade as they please, and are guilty of injustice in their dealings.

THE Moors, says Mr. Kiernan, have always a strong inducement to go to war with the negroes, *most of the European goods they obtain, being got in exchange for slaves. Hence desolation and waste.*

Mr. Town observes, that the *intercourse of the Africans with the Europeans* has improved them in roguery, to plunder and steal, *and pick up one another to sell.*

Dr. Trotter asking a black trader, what they made of their slaves when the French and English were at war, was answered, *that when ships ceased to come, slaves ceased to be taken.*

Mr. Isaac Parker says, that the king of Old Calabar was certainly not at war with the people up the river, nor had they made any attack on him. It happened that slaves were *very slack* in the back country at this time, *and were wanted* when he went on the *expeditions*, described in a former page, (p. 30).

Mr. Wadstrom says, that king Barbesin, while he, Mr. Wadstrom, was at Jaol, was *unwilling* to pillage his subjects, but he *was excited to it* by means of a constant intoxication, *kept up by the French and Mulattoes of the embassy, who*

generally agreed every morning on taking this method to effect their purpose. When sober, he always expressed a reluctance to harass his people. Mr. Wadstrom also heard the king hold the same language on different days, and yet he afterwards ordered the pillage to be executed. Mr. Wadstrom has no doubt but that he also pillages in other parts of his dominions, since it is *the custom* of the mulatto merchants, (as both they and the French officers declare,) when they want slaves, to go to the kings and *excite them to pillages*, which are usually practiced on all that part of the coast.

The French Senegal Company also, in order to obtain their complement of slaves, had recourse to their usual method on similar occasions, namely, *of bribing the Moors, and supplying them with arms and ammunition, to seize king Dalmammy's subjects*. By January 12, 1788, when Mr. Wadstrom arrived at Senegal, fifty had been taken, whom the king desired to ransom, but they had been all despatched to Cayenne. Some were brought in every day afterwards, and put in the company's slave hold, in a miserable state, the greater part being badly wounded by sabres and musket balls. The director of the company conducted Mr. Wadstrom there, with Dr. Spaarman, whom he consulted as a medical man in their behalf. Mr. Wadstrom particularly remembers one lying in his blood, which flowed from a wound made by a ball in his shoulder.

Mr. Dalrymple understood it was *common for European traders to advance goods to chiefs, to induce them to seize their subjects or neighbors*. Not one of the Mulatto traders at Goree ever thought of denying it.

Mr. Bowman having settled at the head of Scassus river, informed the king, and others, that he was come to reside as a trader, and *that his orders were to supply them with powder and ball, and to encourage them to go to war*. They answered, they would go to war in two or three days. By this time they came to the factory, said they were going to war, and wanted powder, ball, rum, and tobacco. When these were given them, they went off to the number of from twenty-five to thirty, and in six or seven days a part of them returned with three slaves.

In 1769, (says Licut. Storey,) Captain Paterson, of a Liverpool ship, lying off Bristol town, *set two villages at*

*variance*, and bought prisoners, near a dozen, from both sides.

Mr. Morely owns, with shame, that he has *made the natives drunk*, in order to buy a good man or woman slave, to whom he found them attached. He has seen this done by others. Captain Hildebrand, commanding a sloop of Mr. Brue's bought one of the wives of a man, *whom he had previously made drunk*, and who wished to redeem her, when sober next day, as did the person he (Mr. Morely) bought the woman of, but neither of them was given up. He supposes they would have given a third more than the price paid to have redeemed them.

Sir George Young says, that when at Annamaboe, at Mr. Brue's, (a very great merchant there,) Mr. Brue had two hostages, king's sons, for payment for arms, and all kinds of military stores, *which he had supplied to the two kings*, who were at war with each other, *to procure slaves for at least six or seven ships, then lying in the road*. The prisoners on both sides were brought down to Mr. Brue, and sent to the ships.

Mr. J. Parker has known presents made by the captains, to the black traders, to *induce them* to bring slaves. Captain Colley in particular, gave them some pieces of cannon, which he himself saw landed.

On the subject of Europeans attempting to carry off the natives, General Rooke says, that it was proposed to him by three captains of English slave ships, lying under the fort of Goree, to kidnap a hundred or a hundred and fifty men, women, and children, king Damel's subjects, who had come to Goree in consequence of the friendly intercourse between him and Damel. He refused, and was much shocked by the proposition. They said such things had been done by a former governor, but the chief Maraboo at Rufisk did not recollect any such event.

Mr. Wadstrom was informed at Goree, by Captain Wignie, from Rochelle, who was just arrived from the river Gambia, that a little before his departure from that river, three English vessels were cut off by the natives, cwing to the captain of one of them, who had his cargo, being tempted by a fair wind, to sail away with several of the free negroes, then drinking with the crew.

Soon afterwards the wind changed, and he was driven back, and killed, with all his crew, and those of the other vessels. Mr. Wadstrom has, by accident, met with the insurer of two of these vessels in London, who confirmed the above facts.\*

Captain Hills says, a man at Gambia, who called himself a prince's brother, had been carried off to the West Indies, by an English ship, but making his case known to the governor, was sent by him to Europe. Captain Hills was advised not to go on shore at Gambia, by the merchants there, for fear of being taken by the natives, who owed the English a grudge for some injuries received.

Mr. John Bowman says, that when a mate under Captain Strangeways, the ship then lying in the river S. Leon, at White Man's Bay, ready to sail, he was sent on shore to invite two traders on board. They came and were shown into the cabin. Mean time, people were employed in setting the sails, it being almost night, and the land breeze making down the river. When they had weighed anchor, and got out to sea, Mr. Bowman was called down by the captain, who, pointing to the sail-case, desired him to look into it and see what a fine prize he had got. To his surprise, he saw lying fast asleep, the two men who had come on board with him, the captain having made them drunk, and concealed them there. When they awoke they were sent upon deck, ironed, and put forward among the other slaves. On arriving at Antigua they were sold.

The Rev. Mr. Newton has known ships and boats cut off at Sherbro, usually in retaliation.

Once when he was on shore, the traders suddenly put him into his long-boat, telling him that a ship just passed had carried off two people. Had it been known in the town, he would have been detained. He has known many other such instances, but after thirty-six years he cannot specify them. It was a general opinion, founded on repeated and indisputable facts, that depredations of this sort were frequently committed by Europeans.

---

\* The editor saw, in the month of April, 1791, in St. Thomas's hospital, a young lad, the only one of the three crews that was suffered to escape upon this occasion. After having been four months in confinement up the country, he was brought off by accident, by an English ship.

Mr. Newton has sometimes found all trade stopped, and the depredations of European traders have been assigned by the natives *as the cause*, and he has more than once or twice made up breaches of this kind between the ships and the natives.

He believes several captains of slave ships were honest, humane men; but he has good reason to think, they were not all so. The taking off slaves by force has been thought most frequent in the last voyages of captains. He has often heard masters and officers express this opinion. Depredations and reprisals made to get them *were so frequent that the Europeans and Africans were in a spirit of mutual distrust*: he does not mean that there were no depredations except in their last voyages. He has known Liverpool and Bristol ships materially injured from the conduct of some ships, from the same ports, that had left the coast. It is a fact that some captains have committed depredations in their last voyages who have not been known to have done it before.

Mr. Town was once present with part of the crew of his ship, the Sally, at an expedition undertaken by the whites for seizing negroes, and joined by other boats to receive those they could catch. To prevent all alarm, they bound the mouths of the captives with oakum and handkerchiefs. One woman shrieked and the natives turned out in defence. He had then five of them tied in the boat, and the other boats were in readiness to take in what more they could get. All his party were armed, and the men of the town pursued them with first a scattering, and at length a general fire, and several of the men belonging to the boats, he has reason to believe, were killed, wounded, or taken, as he never heard of them afterwards. He was wounded himself. The slaves he had taken were sold at Charleston, South Carolina. The natives had not previously committed any hostilities against any of the ships, whose boats were concerned in this transaction. They owed goods to the captain, for which he resolved to obtain slaves at any rate. He has had several shipmates who have themselves told him, they have been concerned in similar transactions, and have made a boast of it, and who have been wounded also.

Mr. Falconbridge was informed by Captain Gould of

the Alert, that he had carried off a man from Little Cape Mount.

Mr. Storey believes the natives of the Windward Coast are often fraudulently carried off by the Europeans. He has been told by them, that they had lost their friends at different times, and supposed them taken by European ships going along the coast. He has himself taken up canoes at sea, which were challenged by the natives, who supposed the men in them had been taken off the day before by a Dutchman.

When once at an anchor, in his boat, between the river Sestus and Settra Crue, he prevented the crew of a long-boat, belonging to a Dutchman then lying off shore, from being cut off by the natives, who gave as a reason for their intentions, that a ship of that country, some days before, *had taken off four men* belonging to the place.

Afterwards, in 1768, being in a boat, with two other white persons, the natives attacked them. Both the former were killed, and he himself, covered with blood and wounds, was only suffered to escape, by consenting to give up boat and cargo, and to go to Gaboon. The reason the natives gave for this procedure was, that a ship from Liverpool (one Captain Lambert) had, some time before, *taken a canoe full of their townsmen, and carried them away*. He heard the same thing confirmed afterwards at Gaboon.

Mr. Douglas states, that near Cape Coast the natives make smoke as a signal for trade. On board his ship (the Warwick Castle) they saw the smoke and stood in shore, which brought off many canoes. Pipes, tobacco, and brandy, were got on deck, *to entice the people in them on board*. The gratings were unladen, the slave-room cleared, and every preparation made to seize them; two only could be prevailed on to come up the ship's side, who stood in the main chains, but on the seamen approaching them they jumped off, and the canoes all made for shore.

The Gregson's people, while at Bonny, informed Mr. Douglas, that in running down the coast, they had kidnapped thirty-two of the natives. He saw slaves on board that ship when she came in, and *it is not customary* for ships bound to Bonny, to stop and trade by the way.

Mr. How says, that abreast of Cape La Hou, several canoes came along side of *his majesty's ship Grampus*, and on



coming on board, informed the captain, that an English Guinea trader, a fortnight before, had taken off six canoes with men who had gone off to them with provisions for trade. On coming to Appolonia he was also told by Mr. Buchanan, the resident there, that a Guineaman belonging to one Griffith, an Englishman, and a notorious trader and kidnapper, between Cape La Hou and Appolonia, was then in that latitude.

Captain Hall was told by Captain Jeremiah Smith, that, in 1771, a Captain Fox had taken off some people from the Windward Coast.

He says also, that the boat's crew of the Venus, Captain Smith, which had been sent to Fernandipo for yams from Calabar, enticed a canoe to come along side that had about ten men in her. As soon as she got near, the boat's crew fired into her, on which they jumped overboard; some were wounded, and one was taken out of the water, and died in less than an hour in the boat; two others were taken up unhurt, and carried to Old Calabar to the ship. Captain Smith was angry at the officer for this procedure, and sent back the two men to the Bay, from whence they had been taken. Immediately after the boat had committed this depredation, Captain Hall happened to go into the same bay in his own ship's long-boat, and sending on shore two men to fill water, they were surrounded by the natives, who drove three spears into one of the men, and wounded the other with a large stick, in consequence of taking away the two men just mentioned. It was said that the crew had disputed with the natives on shore when trading with them for yams, but the former had not done any of the boat's crew any injury.

Mr. Ellisou knew two slaves taken from the island of Fernandipo by the Dobson's boat of Liverpool, and carried to Old Calabar, where the ship lay. He went to the same island for yams, a few days after the transaction, and fired, as the usual signal, for the natives to bring them. Seeing some of them peep through the bushes, he wondered why they would not come to the boat. He accordingly swam on shore, when some of the islanders came round him: an old man showed, by signs, that a ship's boat had stolen a man and woman. He was then soon surrounded by numbers, who presented ~~darts~~ to him, signify-

ing they would kill him, if the man and woman were not brought back. Upon this, the people in the boat fired some shot, when they all ran into the woods. Mr. Ellison went to Calabar, and told Captain Briggs he could get no yams, in consequence of the two people being stolen; upon which Captain Briggs told the captain of the *Dobson*, there would be no more trade if he did not deliver up the people, which he at length did. As soon as the natives saw their countrymen, they loaded the boat with yams, goats, fowls, honey, and palm wine; and they would take nothing for them. They had the man and woman delivered to them, whom they carried away in their arms. The *Dobson* did not stay above eight, ten, or twelve days. This was the *last trip* her boat was to make when they carried off the two slaves.

Mr. Morley says, that when off Taboo, two men came in a canoe along side his vessel. One of them came up and sat on the netting, but would not come into the ship. The captain at length, enticing him, intoxicated him so with brandy and laudanum, that he fell in upon deck. The captain then ordered him to be put into the men's room, with a sentry over him. The other man in the canoe, after calling in vain for his companion, paddled off fast towards the shore. The captain fired several musket balls after him, which did not hit him. About three or four leagues further down, two men came on board with another canoe. While they were on board, a drum was kept beating near the man who had been seized, to prevent his hearing them, or they him.

He says again, in speaking of another part of the coast, that Captain Briggs's chief mate, in Old Calabar river, lying in ambush to stop the natives coming down the creek, pursued Oruk Robin John, who, jumping on shore, shot the mate through the head.

He says also, of another part of the coast, that a Mr. Walker, master of a sloop, was on board the *Jolly Prince*, Captain Lambert, when the king of Nazareth stabbed the captain at his own table, and took the vessel, putting all the whites to death, except the cook, a boy, and, he believes, one man. Captain Walker, being asked why the king of Nazareth took this step, said, it was on account of the people whom Matthews had carried off from Gaboon

and Cape Lopez the voyage before. Walker escaped by knowing the language of the country.

Mr. Morley sailed afterwards with the same Captain Matthews to Gaboon river, where the chief's sons came on board him to demand what he had done with their sons, and the boys he had carried off, (the same as Walker alluded to,) and told him, that if he dared to come on shore, they would have his head.

As a farther corroboration that such practices as the above take place, it appears in evidence, that the natives of the coast and islands are found constantly hovering in their canoes, at a distance, about such vessels as are passing by, shy of coming on board, for fear of being taken off, (Hall, Falconbridge, Claxton, Bowman, &c.) But if they can discover that such vessels *are not in the slave trade*, but *are men-of-war*, they come on board *readily* (Sir George Young), or *without any hesitation*, which they would *not otherwise* have done (Mr. Howe), and *in numbers* (Lieutenant Simpson), and traverse the ships *with as much confidence as if they had been on shore* (Captain Wilson).

Mr. Ellison says, when he was lying at Yanamaroo, in the Gambia, slaves were brought down. The traders raised the price. The captains would not give it, but thought to compel them by firing upon the town. They fired red hot shot from the ship, and set several houses on fire. All the ships, seven or eight, fired.

Mr. Falconbridge heard Captain Vicers, of a Bristol ship, say at Bonny, when his traders were slack, he fired a gun into or over the town, to freshen their way. Captain Vicers told this to him and other people there at the time, but he has seen no instance of it himself.

Mr. Isaac Parker says, the Guinea captains lying in Old Calabar river, fixed on a certain price, and agreed to lie under a £50 bond, if any one of them should give more for slaves than another; in consequence of which the natives did not readily bring slaves on board to sell at those prices; upon which the captains used to row guard at night, to take the canoes as they passed the ships, and so stopping the slaves from getting to their towns, prevent the traders from getting them. These they took on board the different ships, and kept them *till the traders agreed to slave at the old prices.*

Lieutenant Storey says, that Captain Jeremiah Smith, in the London, in 1766, having a dispute with the natives of New Town, Old Calabar, concerning the stated price which he was to give for slaves, for several days stopped every canoe coming down the creek from New Town, and also fired several guns indiscriminately over the woods into the town, *till he brought them into his own terms.*

Captain Hall says, in Old Calabar river there are two towns, Old Town and New Town. A rivalryship in trade produced a jealousy between the towns; so that through fear of each other, for a considerable time, *no canoe would leave their towns to go up the river for slaves.* This happened in 1767. In this year seven ships, of which five were the following: Duke of York, Bevan; Edgar, Lace; Indian Queen, Lewis; Nancy, Maxwell; and Canterbury, Spurkes; lay off the point which separates the towns. Six of the captains invited the people of both towns on board on a certain day, as if to reconcile them; at the same time they agreed with the people of New Town to cut off all the Old Town people who should remain on board the next morning. The Old Town people persuaded of the sincerity of the captains' proposal, went on board in great numbers. Next morning, at eight o'clock, one of the ships fired a gun, as a signal to commence hostilities. Some of the traders were secured on board, some were killed in resisting, and some got overboard, and were fired upon. When the firing began, the New Town people, who were in ambush behind the point, came forward, and picked up the people of Old Town, who were swimming, and had escaped the firing. After the firing was over, the captains of five of the ships delivered their prisoners (persons of consequence) to the New Town canoes, two of whom were beheaded along side the ships. The inferior prisoners were carried to the West Indies. One of the captains, who had secured three of the king's brothers, delivered one of them to the chief man of New Town, who was one of the two beheaded along side; the other brothers he kept on board, promising, *when the ship was slaved*, to deliver them to the chief man of New Town. His ship was soon slaved on account of his promise, and the number of prisoners made that day; but he refused to deliver the king's two brothers, according to his promise,

and carried them to the West Indies, and sold them. It happened, in process of time, that they escaped to Virginia, and from thence, after three years, to Bristol, where the captain who brought them, fearing he had done wrong, meditated carrying or sending them back, but Mr. Jones, of Bristol, who had ships trading to Old Calabar, and hearing who they were, had them taken from the ship, (where they were in irons) by *Habeas Corpus*. After inquiry how they were brought from Africa, they were liberated, and put in one of Mr. Jones's ships for Old Calabar, where Captain Hall was, when they arrived in the ship *Cato*, Langdon.

So satisfied were the people of Old Town, in 1767, of the sincerity of the captains who invited them, and of the New Town people, towards a reconciliation, that the night before the massacre, the chief man of Old Town gave to the chief man of New Town, one of his favorite women as a wife. It was said that from *three to four hundred* persons were killed that day, in the ships, in the water, or carried off the coast.

The king escaped from the ship he was in, by killing two of the crew, who attempted to seize him. He then got into a one-man canoe, and paddled to the shore. A six-pounder from one of the ships struck the canoe to pieces; he then swam on shore to the woods near the ships, and reached his own town, though closely pursued. It was said he received eleven wounds from musket-shot.

Captain Hall, in his first voyage on board the *Neptune*, had this account from the boatswain, Thomas Rutter, who, in 1767, had been boatswain of the *Canterbury*, Captain Sparkes, of London, and concerned in the said massacre. Rutter told him the story exactly as related, and never varied in it. He had it also from the king's two brothers, who agreed exactly with Rutter.

Captain Hall also saw at Calabar, in the possession of the king's two brothers, their depositions taken at Bristol, and of Mr. Floyd, who was mate of one of the ships when the transaction happened, but he took no copy.

Mr. Millar says, that a quarrel happened between the people of Old and New Town, which prevented the ships lying in Calabar river from being slaved. He believes in June, 1767, Captain S. Sparkes, (captain of his ship, the *Canterbury*;) came one evening to him, and told him that

the two towns, so quarreling, would meet on board the different ships, and ordered him to hand up some swords:

The next day several canoes, as Sparkes had before advertised him, came from both of the towns, on board the Canterbury, Mr. Millar's own ship, and one of the persons so coming on board, brought a letter, which he gave Sparkes, immediately on the receipt of which, he, Sparkes, took a hanger, and attacked one of the Old Town people then on board, cutting him immediately on the arms, head, and body. The man fled, ran down the steps leading to a cabin, and Sparkes still following him with the hanger, darted into the boy's room. Mr. Millar is sure this circumstance can never be effaced from his memory. From this room he was, however, brought up by means of a rope, when Sparkes renewed his attack as before on him, who, making for the entering port, leaped overboard.

This being concluded, Sparkes left his own ship to go on board some of the other ships, then lying in the river. Soon after he was gone, a boy belonging to Mr. Millar's ship came and informed him, Mr. Millar, that he had discovered a man concealed behind the medicine chest. Mr. Millar went and found the man. He was the person before mentioned to have brought a letter on board. On being discovered by Mr. Millar, he begged for mercy, entreating that he might not be delivered up to the people of New Town. He was brought on the quarter-deck, where some of the New Town people, who would have killed him, had they not been prevented. The man was then ironed, and conducted into the room of the men slaves.

Soon after this transaction the captain returned, and brought with him a New Town trader, named Willy Honesty. On coming on board, he was informed of what had happened in his absence, and Mr. Millar believes, in the hearing of Willy Honesty, who immediately exclaimed, "Captain, if you will give me that man, to cut off his head, I will give you the best man in my canoe, and you *shall be slaved the first ship.*" The captain upon this looked into Willy Honesty's canoe, picked his man, and delivered the other in his stead, when his head was immediately struck off in Mr. Millar's sight.

Mr. Millar believes, that some other cruelties, besides this particular act, were done, because he saw blood on the

starboard side of the mizen-mast, though he does not recollect seeing any bodies from whence the blood might come ; and others in other ships, because he heard several muskets or pistols fired from them at the same time. This affair might last ten minutes. He remembers a four-pounder fired at a canoc, but knows not if any damage was done.

As to the other act of injustice on the part of the Europeans, some consider frauds, says Mr. Newton, as a *necessary branch* of the slave trade. They put false heads into powder casks ; cut off two or three yards from the middle of a piece of cloth ; adulterate their spirits, and steal back articles given. Besides these, there are others who pay in bottles, which contain but half the contents of the samples shown (Waldstrom), use false steelyards and weights (Bowman), and sell such guns as burst on firing, so that many of the natives of the Windward Coast are without their fingers and thumbs on this account (Lieutenant Storey), and it is become a saying, "That these guns kill more out of the butt than the muzzle," (Falconbridge.)

Mr. Dalrymple, while at Goree, remembers a ship attempting to sail out of the bay with a number of slaves, without paying for them, but she was stopped by the guns of the fort.

### CHAPTER III.

The enslaved Africans come dejected on board—Cause of this dejection—Methods of confining, airing, feeding, and exercising them—Mode of stowing them, with its bad consequences—This mode and its consequences confirmed by another species of proof—Incidents on the passage—Manner of selling them when arrived at their destined ports—Deplorable situation of the refuse or sickly slaves—Separation of relations and friends—Mortality on the passage, and frequently after sale—Causes of this mortality—Opinions of several of the evidences on the trade.

THE natives of Africa having been made slaves in the manner described in the former chapters, are brought down for sale to the European ships.

On being brought on board, says Dr. Trotter, they show signs of *extreme distress and despair, from a feeling of their situation, and regret at being torn from their friends and con-*

*nctions*; many retain those impressions for a long time; in proof of which, the slaves on board his ship being often heard in the night, making a howling, melancholy noise, expressive of extreme anguish, he repeatedly ordered the woman, who had been his interpreter, to inquire into the cause. She discovered it to be owing to their having dreamed they were in *their own country again*, and finding themselves when awake, in *the hold of a slave-ship*. This exquisite sensibility was particularly observable among the women, many of whom, on such occasions, he found in hysteric fits.

The foregoing description, as far as relates to their dejection when brought on board, and the cause of it is confirmed by Hall, Wilson, Claxton, Ellison, Town, and Falconbridge, the latter of whom relates an instance of a young woman who cried and pined away after being brought on board, who recovered when put on shore, and who hung herself when informed she was to be sent again to the ship.

Captain Hall says, after the first eight or ten of them come on board, the men were put into irons. They are linked two and two together by the hands and feet, in which situation they continue till they arrive in the West Indies, except such as may be sick, whose irons are then taken off. The women, however, he says, are always loose.

On being brought up in a morning, says Surgeon Wilson, an additional mode of securing them takes place, for to the shackles of each pair of them there is a ring, through which is reeved a large chain, which locks them all in a body to ring-bolts fastened to the deck.

The time of their coming up in the morning, if fair, is described by Mr. Town to be between eight and nine, and the time of their remaining there to be till four in the afternoon, when they are again put below till the next morning. In the interval of being upon deck they are fed twice. They have also a pint of water allowed to each of them a day, which being divided is served out to them at two different times, namely, after their meals.

These meals, says Mr. Falconbridge, consist of rice, yams, and horse-beans, with now and then a little beef and bread. After meals they are made to *jump in their irons*.



This is called *dancing* by the slave dealers. *In every ship* he has been desired *to flog such as would not jump*. He had generally a cut-of-nine-tails in his hand among the women, and the chief mate, he believes, another among the men.

The parts, says Mr. Claxton, (to continue the account,) on which their shackles are fastened, are often excoriated by the violent exercise they are thus forced to take, of which they made many grievous complaints to him. In his ship even those who had the flux, scurvy, and such edematous swellings in their legs as made it painful to them to move at all, were compelled to dance by the cat.

He says also, that on board his ship they sometimes *sung*, but not for their amusement. The captain ordered them to sing, and *they sung songs of sorrow*. The subject of their songs were their *wretched situation, and the idea of never returning home*. He recollects their very words upon these occasions.

The above account of shackling, messing, \*dancing, and singing the slaves, is allowed by all the evidences, as far as they speak to the same points, except by Mr. Falconbridge, in whose ships the slaves had a pint and a half of water per day.

On the subject of the stowage and its consequences, Dr. Trotter says, that the slaves in the passage are so crowded below, that it is impossible to walk through them, *without treading on them*. Those, who are out of irons, are *locked spoonways*, in the technical phrase, to one another. It is the first mate's duty to see them stowed in this way every morning; those who do not get quickly into their places are compelled *by a cut-of-nine-tails*.

When the scuttles are obliged to be shut, the gratings are not sufficient for airing the rooms. He never himself could breathe freely, unless immediately under the hatchway. He has seen the slaves drawing their breath with all those laborious and anxious efforts for life, *which are observed in expiring animals, subjected by experiment to foul air, or in the exhausted receiver of an air-pump*. He has also seen them when the tarpaulings have inadvertently

---

\* The necessity of exercise for health is the reason given for compelling the slaves to dance in the above manner.

been thrown over the gratings, attempting to heave them up; crying out in their own language, "*We are dying.*" On removing the tarpaulings and gratings, they would fly to the hatchway with all the signs of terror, and dread of suffocation. Many of them he has seen in a dying state, but some have recovered by being brought hither, or on the deck; others were irrecoverably lost, *by suffocation*, having had no previous signs of indisposition.

Mr. Falconbridge also states on this head, that when employed in stowing the slaves, he made the most of the room, and *wedged them in*. They had not so much room *as a man in his coffin*, either in length or breadth. It was impossible for them to turn or shift with any degree of ease. He had often occasion to go from one side of their rooms to the other, in which case he always *took off his shoes*, but could not avoid pinching them; he has the marks on his feet where they bit and scratched him. In every voyage when the ship was full they complained of heat and want of air. Confinement in this situation was so injurious, that he has known them *go down apparently in good health at night and found dead in the morning*. On his last voyage he opened a stout man who so died. He found the contents of the thorax and abdomen healthy, and therefore concludes *he died of suffocation in the night*.

He was never among them for ten minutes below together, but his shirt was as wet as if dipped in water.

One of his ships, the *Alexander*, coming out of Bonny, got aground on the bar, and was detained there six or seven days, with a great swell and heavy rain. At this time the air ports were obliged to be shut, and part of the gratings on the weather side covered: almost all the men slaves were taken ill with the flux. The last time he went down to see them it was so hot that he took off his shirt. *More than twenty of them had then fainted, or were fainting*. He got, however, several of them hauled on deck. Two or three of these died, and most of the rest before they reached the West Indies. He was down only about fifteen minutes, and became so ill by it, that he could not get up without help, and was disabled (the dysentery seizing him also) from doing duty the rest of the passage. On board the same ship he has known two or three instances of a *dead and living slave found in the morning shackled together*.

The *crowded state* of the slaves, and the *pulling off the shoes* by the surgeons as described above, that they might not hurt them in traversing their rooms, are additionally mentioned by Surgeons Wilson and Claxton. The slaves are said also by Hall and Wilson to *complain on account of heat*. Both Hall, Town, and Morely, described them as often in a *violent perspiration* or *dew sweat*. Mr. Ellison has seen them *faint through heat*, and obliged to be brought on deck, the steam coming up through the gratings like a furnace. In Wilson's and Town's ships some have *gone below well in an evening*, and in the *morning have been found dead*, and Mr. Newton has often seen a dead and living man chained together and to use his own words, *one of the pair dead*.

To prove that this stowage, and of course that the consequences of it, must unavoidably be as described by the gentleman above, the following species of evidence and calculation may be resorted to.

Captain Parrey of the Royal Navy was sent by government in the year 1788, to measure such of the slave vessels as were then lying at Liverpool, and to make a report of the same to the House of Commons. In this report are mentioned the names of the different vessels, and their respective dimensions as taken by him. The first of these, as delivered by himself, is the Brookes, and as some one ship must be taken to make out the proof intended, it will be less objectionable to take the first that comes than any other. The dimensions then of the Brookes, as reported by Captain Parrey will be found as in the annexed plans.

*Dimensions of the Ship.*

	Feet. In.
Length of the lower deck, gratings and bulk-heads included, at A A - - - - -	100 00
Breadth of beam on lower deck inside, B B - - -	25 04
Depth of Hold, O O O, from ceiling to ceiling - -	10 00
Height between decks, from deck to deck, - - -	5 08
Length of the men's room, C C, on the lower deck	46 00
Breadth of the men's room, C C, on the lower deck	25 04
Length of the platforms, D D, in the men's room	46 00
Breadth of the platforms in the men's room on - -	
each side - - - - -	6 00
Length of the boy's room, E E - - - - -	13 09



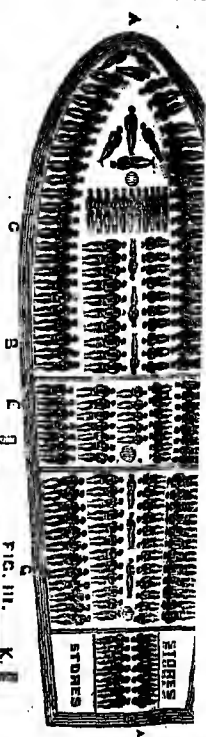


FIG. II.

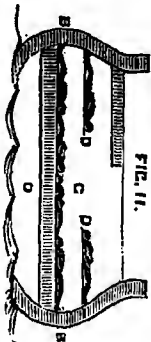


FIG. III. K.

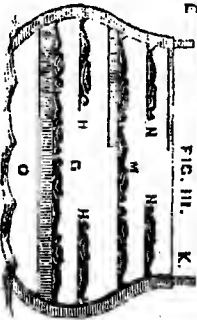


FIG. VII.

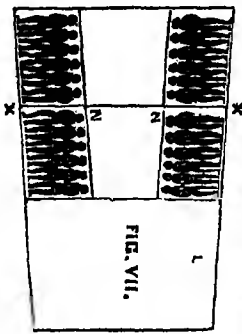
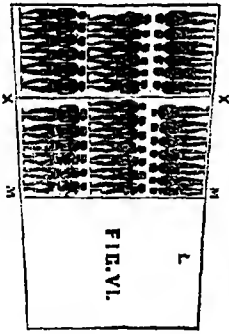


FIG. VI.



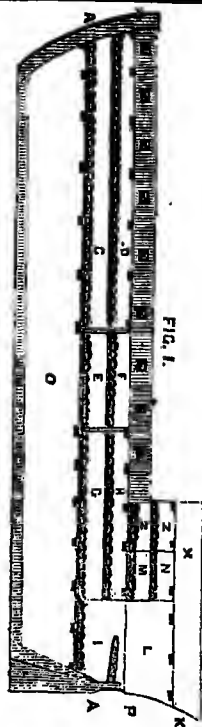
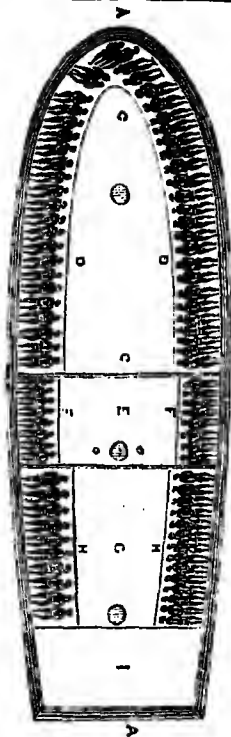


FIG. V



which no deduction has been made, in order to give every possible advantage in stowing, then the above plan may be considered as giving a very favorable representation of the stowing of the negroes *even since the late regulating act*. The plan, therefore, abundantly proves that the stowage of these poor people, as well as the consequences of it, must have been as described by the evidences above ; for, if when four hundred and fifty-one slaves are put into the different rooms of the *Brookes*, the floors are not only covered with bodies, but these bodies actually touch each other, what must have been their situation when six hundred were stowed in them at the time alluded to by Dr. Trotter, who belonged to this ship, and six hundred and nine by the confession of the slave merchants in a subsequent voyage.\*

To come now to the different incidents on the passage, Mr. Falconbridge says, that there is a place in every ship for the sick slaves, but there are no accommodations for them, for *they lie on the bare plunks*. He has seen frequently the prominent parts of their bones about the shoulder blade and knees *bare*.

He says he cannot conceive any situation so dreadful and disgusting as that of slaves when ill of the flux : in the *Alexander*, the deck was *covered with blood and mucus*, and resembled a *slaughter-house*. The stench and foul air were intolerable.

The slaves, shackled together, frequently quarrel. In each department there are three or four tubs placed for their convenience : those, however, at a distance find it difficult to get over other slaves to these tubs : sometimes if one wants to go to them, his companion refuses to go with

---

\* The situation of the slaves must be dreadful even on the present regulated plan; for their bodies not only touch each other, but many of them have not even room to sit upright; for when every deduction has been made, the height above the platform D F H, figure I, and below it C E G, is in the *Brookes* but two feet seven inches. The average height in nine other vessels, measured by Captain Parrey, was only five feet two inches; and in the *Venus* and *Kitty* the slaves had not two feet above or below the platforms. The slaves immediately under the beams must be in a still more dreadful situation, as is seen by the plan; for in figure I, under the upper deck, P P, and lower deck, A A, these beams are represented by shaded squares, as also they are introduced in figures, II and III.

him; if relaxed he exonerates while disputing over his neighbors. This causes great disturbance.

He has known several slaves on board refuse sustenance; *with a design to starve themselves*. Compulsion was used in every ship he was in to make them take their food. He has known also many instances of their refusing to take medicines when sick, because *they wished to die*. A woman on board the *Alexander*, was dejected from the moment she came on board, and refused both food and medicine: being asked by the interpreter what she wanted, she replied, *nothing but to die*—and she did die. Many other slaves expressed the same wish.

The ships, he says, are *filled up with a view to prevent* slaves jumping overboard; notwithstanding which he has known instances of their doing so. In the *Alexander* two were lost in this way. In the same voyage, near twenty jumped overboard out of the *Enterprise*, Captain Wilson, and several from a large Frenchman in Bonny river.

In his first voyage he saw at Bonny, on board the *Emilia*, a woman chained to the deck, who, the chief mate said, was mad. On his second voyage, there was a woman on board his own ship, whom they were forced to chain at certain times. In a lucid interval she was sold at Jamaica. He ascribes this insanity to *their being torn from their connections and country*.

Dr. Trotter, examined on the same subject, says, that the man sold with his family for witchcraft, (of which he had been accused, *out of revenge*, by a Cabosheer, p. 26.) refused all sustenance after he came on board. Early next morning it was found he had attempted to cut his throat. Dr. Trotter sewed up the wound, but the following night the man had not only torn out the sutures, but had made a similar attempt on the other side. From the ragged edges of the wound, and the blood upon his finger ends, it appeared to have been done with his nails, for though strict search was made through all the rooms, no instrument was found. He declared *he never would go with white men*, uttered incoherent sentences, and looked wishfully at the skies. His hands were secured, but *persisting to refuse all sustenance*, he died of hunger in eight or ten days.

He remembers also an instance of a woman who



perished from refusing food: she was repeatedly flogged, and victuals forced into her mouth, but *no means* could make her swallow it, and she lived for the four last days in a state of torpid insensibility.

A man jumped overboard, at Annamaboe and was drowned. Another also, on the Middle Passage, but he was taken up. A woman also, after having been taken up, was chained for some time to the mizen mast, but being let loose again made a second attempt, was again taken up, and expired under the floggings given her in consequence.

Mr. Wilson, speaking also on the same subject, relates among *many cases where force was necessary* to oblige the slaves to take food, that of a young man. He had not been long on board before he perceived him get thin. On inquiry he found the man had not taken his food, and refused taking any. Mild means were then used to divert him from his resolution, as well as promises that he should have anything he wished for: but still he refused to eat. They then whipped him with the cat, but this also was ineffectual. He always kept his teeth so fast, that it was impossible to get anything down. They then endeavored to introduce a *SPECTULUM ORIS* between them: but the points were too obtuse to enter, and next tried a *bolus knife*, but with the same effect. In this state he was for four or five days, when he was brought up as dead, to be thrown overboard; but Mr. Wilson finding life still existing, repeated his endeavours though in vain, and two days afterwards he was brought up again in the same state as before. He then seemed to wish to get up. The crew assisted him, and brought him aft to the fire-place, when in a feeble voice, in his own tongue he asked for water, which was given him. Upon this they began to have hopes of dissuading him from his design, but he again shut his teeth as fast as ever, and *resolved to die*, and on the ninth day from his first refusal he died.

Mr. Wilson says it hurt his feelings much to be obliged to use the cat so frequently to force them to take their food. In the very act of chastisement, they have looked up at him with a smile, and in their own language have said, "*presently we shall be no more.*"

In the same ship a woman found means to convey below,

the night preceeding, some rope-yarn, which she tied to the head of the armorer's vise, then in the women's room. She fastened it round her neck, and in the morning was found dead, with her head lying on her shoulder, whence it appeared, she must have used great exertions to accomplish her end. A young woman also hanged herself, by tying rope-yarn to a batten, near her usual sleeping place, and then slipping off the platform. The next morning she was found warm, and he used the proper means for her recovery, but in vain.

In the same ship also, when off Annabona, a slave on the sick list jumped overboard, and was picked up by the natives, but died soon afterwards. At another time, when at sea, the captain and officers, when at dinner, heard the alarm of a slave's being overboard, and found it true, for they perceived him making every exertion to drown himself. He *put his head under water but lifted his hands up*; and thus went down, *as if exulting that he had got away*.

Besides the above instance, a man slave who came on board apparently well, became afterwards mad, and at length died insane.

Mr. Claxton, the fourth surgeon examined on these points, declares the steerage and boy's room to have been insufficient to receive the sick; they were, therefore, obliged to place together those that were, and those that were not diseased, and in consequence the disease and mortality spread more and more. The captain treated them with more tenderness than he has heard was usual, but the men were not humane. Some of the most diseased were obliged to keep on deck with a sail spread for them to lie on. This, in a little time, became nearly covered *with blood and mucus*, which involuntarily issued from them, and therefore the sailors, who had the disagreeable task of cleaning the sail, grew angry with the slaves, and used to beat them inhumanly with their hands, or with a cat. The slaves in consequence grew fearful of committing this involuntary action, and when they perceived they had done it, would immediately creep to the tubs, and there sit straining with such violence, as to produce a *pro lapsus ani*, which could not be cured.

Some of the slaves on board the same ship, says Mr. Claxton, *had such an aversion to leaving their native places,*

that they threw themselves overboard, on an idea that *they should get back to their own country*. The captain, in order to obviate this idea, thought of an expedient, viz : to cut off the heads of those who died, intimating to them, that if determined to go, they must return without their heads. The slaves were accordingly brought up to witness the operation. One of them seeing, when on deck, the carpenter standing with his hatchet up ready to strike off the head of a dead slave, with a violent exertion got loose, and flying to the place where the nettings had been unloosed, in order to empty the tubs, he darted overboard. The ship brought to, and a man was placed in the main chains to catch him, which he perceiving, dived under water, and rising again at a distance from the ship, made signs, which words cannot describe, *expressive of his happiness in escaping*. He then went down, and was seen no more. This circumstance deterred the captain from trying the expedient any more, and therefore he resolved for the future (as he saw *they were determined to throw themselves overboard*) to keep a strict watch ; notwithstanding which, some afterwards contrived to unloose the lashing, so that two actually threw themselves into the sea, and were lost ; another was caught when about three parts overboard.

All the above incidents, described as to have happened on the Middle Passage, are amply corroborated by the other evidences. *The slaves lie on the bare boards*, says Surgeon Wilson. They are *frequently bruised*, and the prominent parts of the body *excoriated*, adds the same gentleman, as also Trotter and Newton. Their being *linked together*, their *quarrelling*, and the *difficulty of getting to their tubs*, are additionally mentioned by Hall and Newton. They have been seen by Morley *wallowing in their blood and excrement*. Claxton, Ellison, and Hall describe them as refusing sustenance, and *compelled to eat* by the whip. Morley has seen the pannikin dashed against their teeth, and the rice held in their mouths, to make them swallow it, till they were almost strangled, and they have even been *thumb-screwed* \* with this view in the ships of Town and Millar.

---

\* To show the severity of this punishment, Mr. Dove says, that while two slaves were under the torture of the thumb-screws, the

The man also, says the former, stolen at Galenas river (p. 16), refused to eat, and *persisted till he died.*

A woman, says the latter, who was brought on board, refused sustenance, neither would she speak. She was then ordered the thumb-screws, suspended in the mizen rigging, and every attempt was made with the cat to compel her to eat, *but to no purpose.* She died in three or four days afterwards. Mr. Millar was told that she had said the night before she died, "*She was going to her friends!*"

As a third specific instance, in another vessel, may be mentioned that related by Mr. Isaac Parker. There was a child, says he, on board, of nine months old, which refused to eat, for which the captain took it up in his hand, and flogged it with a cat, saying at the same time, "*Damn you, I'll make you eat, or I'll kill you.*" The same child having swelled feet, the captain ordered them to be put into water, *though the ship's cook told him it was too hot.* This brought off the skin and nails. He then ordered sweet oil and cloths, which Isaac Parker himself applied to the feet; and as the child at mess time again refused to eat, the captain again took it up and flogged it, and tied a log of mango-wood, eighteen or twenty inches long, and of twelve or thirteen pounds weight, round its neck, as a punishment. He repeated the flogging for four days together at mess time. The last time after flogging it, he let it drop out of his hand, with the same expression as before, and accordingly, in about three-quarters of an hour, the child died. He then called its mother to heave it overboard, and beat her for refusing. He, however, forced her to take it up, and go to the ship's side, *where, holding her head on one side to avoid the sight, she dropped her child overboard, after which she cried for many hours.*

Besides instances of slaves refusing to eat, with the view of destroying themselves, and dying in consequence of it, those of *their going mad*, are confirmed by Town, and of their *jumping overboard*, or attempting to do it, by Town, Millar, Ellison, and Hall.

Other incidents on the passage, mentioned by some of

---

sweat ran down their faces, and they trembled as under a violent ague fit; and Mr. Ellison has known instances of their dying; a mortification having taken place in their thumbs in consequence of these screws.

the evidences in their examination, may be divided into three kinds.

The first kind consists of insurrections on the part of the slaves. Some of these frequently attempted to rise, but were prevented (Wilson, Town, Trotter, Newton, Dalrymple, Ellison); others rose, but were quelled (Ellison, Newton, Falconbridge); and others rose, and succeeded, killing almost all the whites (Falconbridge and Town). Mr. Town says, that inquiring of the slaves into the cause of these insurrections, he has been asked, *What business he had to carry them from their country? They had wives and children, whom they wanted to be with.*

After an insurrection, Mr. Ellison says, he has seen them flogged, and the cook's tormentors and tongs *heated to burn their flesh*. Mr. Newton also adds, that it is usual for captains, after insurrections and plots happen, to flog the slaves. Some captains on board whose ships he has been, added the thumb-screw, and one in particular told him repeatedly that he *had put slaves to death after an insurrection by various modes of torture.*

The second sort of incident on the passage is mentioned by Mr. Falconbridge in the instance of an English vessel *blowing up* off Galenas, and most of the men slaves, *entangled in their irons perishing.*

The third sort is described by Mr. Hercules Ross as follows. One instance, says he, marked with peculiar circumstances of horror, occurs:—About twenty years ago a ship from Africa, with about four hundred slaves on board, struck upon some shoals, called the Morant Keys, distant eleven leagues, S.S.E., off the east end of Jamaica. The officers and seamen of the ship landed in their boats, carrying with them arms and provisions. The slaves were left on board in their irons and shackles. This happened in the night time. The Morant Keys consist of three small sandy islands, and he understood that the ship had struck upon the shoals, at about half a league to windward of them. When morning came, it was discovered that the negroes had got out of their irons, and were busy making rafts, upon which they placed the women and children, whilst the men, and others capable of swimming, attended upon the rafts, whilst they drifted before the wind towards the island where the seamen had landed. From an *apprehension* that the negroes would

consume the water and provisions which the seamen had landed, they came to the resolution of destroying them, by means of their fire-arms and other weapons. As the poor wretches approached the shore, *they actually destroyed between three and four hundred of them.* Out of the whole cargo, *only thirty-three or thirty-four were saved,* and brought to Kingston, where Mr. Ross saw them sold at public vendue. This ship, to the best of his recollection, was consigned to a Mr. Hugh Wallace, of the parish of St. Elizabeth.

Mr. Ross says, in extenuation of this massacre, that the crew were probably drunk, or they would not have acted so, but he does not know it to have been the case.

When the ships arrive at their destined ports, the slaves are exposed to sale. They are sold either by scramble or by vendue, (*i. e.*) public auction, or by lots. The sale by scramble is thus described by Mr. Falconbridge. "In the Emilia, says he, at Jamaica, the ship was darkened with sails, and covered round. The men slaves were placed on the main-deck, and the women on the quarter-deck. The purchasers on shore were informed a gun would be fired when they were ready to open the sale. A great number of people came on board with tallies or cards in their hands, with their own names upon them, and rushed through the barricado door with the ferocity of brutes. Some had three or four handkerchiefs tied together, to encircle as many as they thought fit for their purpose. In the yard at Grenada, he adds, (where another of his ships, the Alexander, sold by scramble,) the women were so terrified, that several of them got out of the yard, and ran about St. George's town as if they were mad. In his second voyage, while lying at Kingston, he saw a sale by scramble on board the Tryal, Captain Macdonald. Forty or fifty of the slaves leaped into the sea, all of which, however, he believes, were taken up again." This is a very general mode of sale. Mr. Baillie says, it was the common mode in America where he has been. Mr. Fitzmaurice has been at twenty sales by scramble in Jamaica. Mr. Clappeson never saw any other mode of sale during his residence there, and it is mentioned as having been practiced under the inspection of Morley and of Trotter.

The slaves sold by public auction, or vendue, are generally the *refuse* or *sickly* slaves. These are in such a state of

health, that they sell, says Baillie, *greatly under price*. Falconbridge has known them sold for *five dollars each*. Town for *a guinea*, and Mr. Hercules Ross as low as *a single dollar*.

The state of such is described to be very deplorable by General Tottenham and Mr. Hercules Ross. The former says, that he once observed at Barbadoes a number of slaves that had been landed from a ship. They were brought into the yard adjoining the place of sale. Those that were not very ill were put into little huts, and those that were worse were left in the yard to die, for *nobody gave them anything to eat or drink ; and some of them lived three days in that situation*. The latter has frequently seen the very refuse (as they are termed) of the slaves of Guinea ships landed and carried to the vendue masters in a very wretched state ; sometimes in the agonies of death ; and he has known instances *of their expiring in the piazza of the vendue master*.

Mr. Newton says, that in none of the sales he saw was there any care ever taken to prevent such slaves as were relations from being separated *They were separated as sheep and lambs by the butcher*. This separation of relations and friends is confirmed by Davison, Trotter, Clappeson, and Town. Fitzmaurice also mentions the same, with an exception only to infants ; but Mr. Falconbridge says, that one of his captains (Frazer) recommended it to the planters, never to separate relations and friends. He says he once heard of a person refusing to purchase a man's wife, and was next day informed *the man had hanged himself*.

With respect to the mortality of slaves in the passage, Mr. Falconbridge says, that in three voyages he purchased eleven hundred, and lost one hundred and ninety-one ; Trotter, in one voyage, about six hundred, and lost about seventy ; Millar, in one voyage, four hundred and ninety, and lost one hundred and eighty ; Ellison, in three voyages, where he recollects the mortality, bought eight hundred and ninety-five, and lost three hundred and fifty-six. In one of these voyages, says the latter, the slaves had the small-pox. In this case he has seen the platform one continued scab ; *eight or ten of them were hauled up dead in a morning, and the flesh and skin peeled off their wrists when taken hold of*.

Mr. Morley says, that in four voyages he purchased about one thousand three hundred and twenty-five, and lost about three hundred and thirteen. Mr. Town, in two voyages, six hundred and thirty, and lost one hundred and fifteen. Mr. Claxton, in one voyage, two hundred and fifty, and lost one hundred and thirty-two. In this voyage, he says, they were so straitened for provisions, that if they had been ten days more at sea, they must either have eaten the slaves that died, or have made the living slaves *walk the plank*, a term in use among Guinea captains for making the slaves throw themselves overboard. He says also that he fell in with the Hero, Captain Withers, which had lost three hundred and sixty slaves, or more than half her cargo, by the small-pox. The surgeon of the Hero told him, that when the slaves were removed from one place to another, *they left marks of their skin and blood upon the deck*, and it was the most horrid sight he had ever seen.

Mr. Wilson states, that in his ship, and three others, belonging to the same concern, they purchased among them two thousand and sixty-four slaves, and lost five hundred and eighty-six. He adds, that he fell in with the Hero, Captain Withers, at St. Thomas's, which had lost one hundred and fifty-nine slaves by the small-pox. Captain Hall, in two voyages, purchased five hundred and fifty, and lost one hundred and ten. He adds, that he has known some ships in the slave trade bury *a quarter*, some *a third*, and others *half* of their cargo. *It is very uncommon to find ships without some loss in their slaves.\**

Besides those which die on the passage, it must be noticed here, that several die soon after they are sold. Sixteen, says Mr. Falconbridge, were sold by auction out of the Alexander, *all of whom died* before the ship left the West Indies. Out of fourteen, says Mr. Claxton, sold from his ship in an infectious state, *only four lived*; and though in the four voyages, mentioned by Mr. Wilson, no less than five hundred and eighty-six perished on the passage, out of two thou-

---

\* Total purchased, seven thousand nine hundred and four, lost two thousand and fifty-three, exclusive of the Hero, being above one fourth of the number purchased. The reader will observe, that Mr. Claxton fell in with the Hero on one voyage, and Mr. Wilson on another.



sand and sixty-four, yet two hundred and twenty additionally died of the small-pox in a very little time after their delivery in the river Plate, making the total loss for those ships not less than eight hundred and thirty-six, out of two thousand and sixty-four.

The causes of the disorders which carry off the slaves in such numbers are ascribed, by Mr. Falconbridge to a *diseased mind, sudden transitions from heat to cold, a putrid atmosphere, wallowing in their own excrements, and being shackled together.* A diseased mind, he says, is undoubtedly one of the causes; for many of the slaves on board refused medicines, giving as a reason, *that they wanted to die, and could never be cured.* Some few on the other hand, *who did not appear to think so much of their situation, recovered.* That shackling together is also another cause, was evident from the circumstance of the men dying *in twice the proportion* the women did; and so long as the trade continues, he adds, *they must be shackled together, for no man will attempt to carry them out of irons.*

Surgeon Wilson, examined on the same topic speaks nearly in the same manner. He says, that of the death of two-thirds of those who died in his ship, the primary cause was *melancholy.* This was evident, not only from the *symptoms* of the disorder, and the circumstance that *no one who had it was ever cured,* whereas those *who had it not, and yet were ill, recovered,* but from the language of the slaves themselves, who declared *that they wished to die,* as also from Captain Smith's own declaration, who said, *their deaths were to be ascribed to their thinking so much of their situation.* Though several died of the flux, he attributes their death primarily to the cause before assigned; for, says he, their original disorder was a *fixed melancholy,* and the symptoms, lowness of spirits and despondency. Hence they refused food. This only increased the symptoms. The stomach afterwards got weak. Hence the belly ached, fluxes ensued, and they were carried off.

Mr. Town, the only other person who speaks of the causes of the disorders of the slaves, says, "they often fall sick, sometimes owing to their crowded state *but mostly to grief for being carried away from their country and friends.*" ~~This he knows from inquiring frequently (which he was en-~~

bled to do by understanding their language) into the circumstances of their grievous complaints.\*

As the trade may be said to end on the delivery of the slaves in the West Indies, it may not be improper to state the opinion of some of the evidence concerning it.

Mr. Wilson states, that his reason for quitting his late employment was, that he did not like to continue in a trade, that did not perfectly coincide with his ideas, and was not to his satisfaction, being *obliged* to make use of means for the preservation of the cargo, *contrary to his feelings and sense of humanity*.

Mr. Falconbridge declares, that in his first and second voyage, he reflected but little on the justice or injustice of the trade. In his last voyage he reflected more, and *the more he did so, the more he was convinced it was an unnatural, iniquitous, and villainous trade, and he could not reconcile it to his conscience*. This was the reason for his leaving it. He adds, that he believes, at the time he left it, he could have gone again with Captain Frazer, *if he had chosen it*, and he was afterwards *repeatedly solicited* to go to the Gold Coast by Captain Thompson.

Captain Wilson declares, from the whole of his experience, as an *impartial man*, he has long since formed an opinion, (*which each succeeding day's experience has justified and confirmed,*) that it is a trade evidently *founded on injustice and treachery, manifestly carried on by oppression and cruelty, and not unfrequently terminating in murder*.

Captain Hall makes a declaration also, that when he left the trade he could have obtained the command of a ship in it, which command at that time *would have been a very lucrative one*, but that he quitted it *from a conviction that it was perfectly illegal, and founded in blood*.

---

\*It is evident from hence, *that no regulation of the trade can heal the evils in this branch of the subject*. It can never cure *melancholy or a diseased mind*. It can never prevent an *injured* people from *rising, if out of irons*, nor can it take away corrupted air, unless it reduce the number to be carried so low, as not to make it worth the while of the slave merchants to transport them.

## CHAPTER IV.

Africans, when bought, their general estimation and treatment—These become either plantation or in and out-door slaves—Labor of the plantation slaves in and out of crop—Their days of rest—Food—Clothing—Houses—Property—Situation of the in and out-door slaves—Ordinary punishment of the slaves by the whip and cowskin—Frequency and severity of these punishments—Extraordinary punishments of many kinds—The concern which the very women take in these ordinary and extraordinary punishments—The different nominal offences, mentioned in the evidence, which occasion them—Capital offences and punishments—Slaves turned off to steal, beg, or starve, when incapable of labor—Slaves have little or no redress against ill usage of any sort—Laws lately enacted, but not with an intention to serve the slaves, and of little or no use.

THE natives of Africa, when bought by the European colonists, are generally esteemed, says Dr. Jackson, *a species of inferior beings, whom the right of purchase gives the owner a power of using at his will.* Consistently with this definition, we find the evidence asserting with one voice, that they “have no legal protection against their masters,” and of course that “their treatment varies according to the disposition of their masters.” If their masters be good men, says the Dean of Middleham, they are well off, but if not, they suffer. The general treatment, however, is described to be very severe. Some speak more moderately than others upon it, but *all concur* in the general usage as being bad. Mr. Woolrich, examined upon this point, says, that he never knew the best master in the West Indies use his slaves so well as the worst master his servants in England; that their state is inconceivable; that it cannot be described to the full understanding of those who have never seen it, and that a sight of some gangs would convince more than all words. Others again make use of the words, “used with great cruelty,—“like beasts or worse;” and the Dean of Middleham, after balancing in his mind all his knowledge upon this subject, cannot say, (setting aside on one hand particular instances of great severity, and on the other hand particular instances of great humanity) that treatment altogether humane and proper was the lot of such as he had either observed or heard of.

To come to a more particular description of their treatment, it will be proper to divide them into different classes. The first may be said to consist of those who are bought for the *plantation use*. These will be artificers of various descriptions, and the field slaves.\* The second will consist of what may be termed *in or out-door slaves*. The former are domestics both in town and country, and the latter porters, fishermen, boatmen, and the like.

The field slaves, whose case is the first to be considered, are called out by day-light to their work. For this purpose the shell blows, and they hurry into the field. If they are not there in time they are flogged. When put to their work, they perform it in rows, and, *without exception, under the whip of drivers*, a certain number of whom are allotted to each gang. By these means the weak are made to keep up with the strong. Mr. Fitzmaurice is sorry to say that, from this cause, many of them are hurried to the grave, as the able, even if placed with the weakly to bring them up, will leave them behind, and then the weakly are generally flogged up by the driver. This, however, is the mode of their labor. As to the time of it, they begin, as before said, at day-light, and continue, with two intermissions, (one for half an hour in the morning, and the other for two hours at noon,) till sunset.

The above description, however, does not include the whole of their operations for the day, for it is expected that they shall range about and pick grass for the cattle. It is clear, from the different evidences, that the custom of grass-picking varies, as to the time in which it is to be done, on different estates, for on some it is to be done within the intervals of rest said to be allowed at noon, and on others after the labor of the day. It is complained of, however, in either case, as a great grievance, inasmuch as it lengthens the time of work; as also because, particularly in droughts, it is very difficult to find grass at all, and because if they do not bring it in sufficient quantities, they are punished. Grass-picking, says Captain Smith, is one of the most frequent causes of punishment. He has seen some flogged for not getting so great a quantity of it as others, and that

---

\* Among these are again included watchmen, drivers, and head negroes.

at a time when he has thought it *impossible they could have gotten half the quantity*, having been upon the spot.

It is impossible to pass over in silence the almost total want of indulgence which the women slaves frequently experience during the operations in the field. It is asserted by Dalrymple, that the drivers in using their whip never distinguish sex. As to pregnant women, and such as had children, Mr. Davies believes they were allowed to come into the field a little later than the rest. They did little work after they were four months gone with child, in the experience of Mr. Duncan. Dr. Harrison also has known some overseers allow complaining pregnant women to retire from work, but he has seen them laboring in the field, when they seemed to have but a few months to go; they were generally worked as long as able. Much the same work, says Mr. Cook, was expected from pregnant women as others. He has seen them hoeing till a few hours of their delivery, and has known them receive thirty-nine lashes while in this state. Mr. Woolrich thinks the pregnant women had some little indulgences, but it was customary for them to work in the field till near their time. The whip was occasionally used upon them, but not so severely as upon the men. Mr. Rees observing the gangs at work, saw a pregnant woman rather behind the rest. The driver called her to come on, and going back struck her with the whip up towards her shoulders. He asked another pregnant woman, if she was forced to work like the rest, and she said, Yes. Sir G. Young adds, that women were considered to miscarry in general from their hard field labor; and Captain Hall says, that, where they had children, they were sent again after the month to labour with the children upon their backs, and so little time afforded them to attend their wants, that he has seen a woman seated to give suck to her child, roused from that situation by a severe blow from the cart whip.\*

The above accounts of the mode and duration of the labor of the field slaves, are confined to that season of the

---

\* In some estates, it is usual to dig a hole in the ground, in which they put the bellies of pregnant women, while they whip them, ~~that they may not excuse punishment, nor yet endanger the life of the woman or child.~~ (Dr. Jackson, Lieutenant Davison.)

year which is termed "Out of Crop," or the time in which they are preparing the lands for the crop. In the crop season, however, the labor is of much longer duration. Weakly handed estates, says Mr. Fitzmaurice, which are far the most numerous, form their negroes, in crop, into two spells, which generally change at twelve at noon, and twelve at night. The boilers and others about the works, relieved at twelve at noon, cut canes from shell-blow, (half-past one) till dark, when they carry cane-tops or grass to the cattle pens, and then they may rest till twelve at night, when they relieve the spell in the boiling-house, by which they themselves had been relieved at twelve in the day. On all the estates the boiling goes on night and day without intermission; but well handed estates have three spells, and intermissions accordingly.

Mr. Dalrymple, speaking also of their labor in time of crop, says, they are obliged to work *as long as they can*, which is as long as they can keep awake, or stand on their legs. Sometimes they fall asleep, through excess of fatigue, when their arms are caught in the mill, and torn off. He saw several who had lost their arms in that way.

Mr. Cook states, on the same subject, that in crop-time they work in general about eighteen hours out of the twenty-four, and are often hurt *through mere fatigue and want of sleep*. He knew a girl lose her hand by the mill while feeding it, for being overcome by sleep, she dropped against the rollers. He has heard of several instances of this kind.

To this account of the labor of the slaves, both in and out of crop, it must be added here, that on some estates, it appears by the evidence, they have Sunday and Saturday afternoon out of crop to themselves, that is, to cultivate their own grounds for their support; on others, Sunday only; and on others, Sunday only in part, for some people, says the Dean of Middleham, required meat for the cattle on Sundays to be gathered twice in the day; and Lieutenant Davison says he has known them forced to work on Sundays for their masters. It appears again, that in crop, on no estates, have they more than Sunday for the cultivation of their lands. The Dean of Middleham has known them continue boiling the sugar till late on Saturday night and in one instance remembers it to have been protracted till sun-rise on

Sunday morning ;\* and the care afterwards of setting up the sugar-jars must have required several hours.

The point which may be considered next, may be that of the slaves' food. This appears by the evidence to be subject to no rule. On some estates they are allowed land, which they cultivate for themselves at the times mentioned above, but they have no provisions allowed them, except, perhaps, a small present of salt fish, or beef, or salt pork, at Christmas. On others they are allowed provisions, but no land ; and on others again they are allowed land and provisions jointly. Without enumerating the different rations mentioned to be allowed them by the different evidences, it may be sufficient to take the highest. The best allowance is evidently at Barbadoes, and the following is the account of it. The slaves in general, says General Tottenham, appeared to be ill fed ; each slave had a pint of grain for twenty-four hours, and sometimes half a rotten herring, when to be had. When the herrings were *unfit for the whites*, they were bought up by the planters *for the slaves*. Mr. Davis says, that on those estates in Barbadoes where he has seen the slaves' allowance dealt out, a grown negro had nine pints of corn, and about one pound of salt fish a week, but the grain of the West Indies is much lighter than wheat. He is of opinion that, in general, they were too sparingly fed. The Dean of Middleham also mentions nine pints per week as the quantity given, but that he has known masters abridge it in the time of crop. This is the greatest allowance mentioned throughout the whole of the evidence, and this is one of the cases in which the slaves had provisions but no land. Where, on the other hand, they have land and no provisions, all the evidences agree that it is quite ample to their support, but that *they have not sufficient time to cultivate it*. Their lands, too, are often at the distance of *three miles* from their houses, and Mr. Giles thinks the slaves were often so fatigued by the labor of the week as *scarcely to be capable of working in them on Sunday for their own use*. It is also mentioned as a great hardship, that often when they had cleared these lands, their master has taken them away for canes, giving them new wood-land in their stead, to be cleared afresh. This circumstance, together with the

---

\* It appears that they have three or four holidays in the year, but the days are not specified.

removal of their houses, many of them have so taken to heart as to have died.

Whether or no their food may be considered as sufficient in general for their support, may be better seen from the following than the preceeding account. Mr. Cook says, that they have not sufficient food. He has known both Africans and *Creoles*\* eat the putrid carcasses of animals, and is convinced they did it *through want*. Mr. J. Terry has known them, on estates *where they have been worse fed than on others*, eat the putrid carcasses of animals also. Dead mules, horses, and cows, says Mr. Coor, were all burnt under the inspection of a white man. Had they been buried, the negroes would have dug them up in the night to eat them *through hunger*. It was generally said to be done to prevent the negroes from eating them, lest it should breed distempers.

Besides these, there are proofs of a different nature. Giles, Coor, Captain Giles, Captain Smith, Davison, Dunean, Harrison, and Dalrymple, agree, that many of the slaves in the West Indies were *thieves*, but they all agree also in asserting, that they stole in consequence of *hunger, or being ill fed*. The usual objects of their theft are said by Terry, Clappeson, Dunean, Harrison, and the Dean of Middleham, to be *provisions or food*. Where they were well fed, on the other hand, say Davison and Captain Giles, they *did not steal*,† and where they were ill fed, say Terry and Duncan, they stole at *the very hazard of their lives*. The Dean of Middleham and Harrison confirm this, by stating that several, in consequence of attempting to steal provisions, have been brought home wounded, and almost cut to pieces, by the watchmen.

On the subject of their clothing, there is the same variation as to quantity, as in their food. It depends on the

---

\* All those born in the islands, are called *Creoles*. Some have attributed the eating of the putrid carcasses of animals to the *vitiated taste* of the slaves contracted in *their own country*, but the circumstance of those eating them, who are born in the islands, totally disproves the allegation, and points out the real cause as assigned above.

† There is a saying in the West Indies, "that you never see a negro but you see a thief;"—a saying which has a tendency to hurt the negroes in the estimation of those who hear it, but which it is easy to explain from the above accounts.



disposition and circumstances of their masters. The largest allowance in the evidence is that which is mentioned by Dr. Harrison. The men, he says, at Christmas, are allowed two coats, and two pair of Osnaburgh trowsers, and the women two frocks and two shifts a piece. Some also have two handkerchiefs for the head. They have no other clothes than these, except they get them by their own extra labor. Woolrich and Coor agree, that as far as their experience went, the masters did not expend, for the clothing of their slaves, more than half a crown or three shillings a year; and Cook says that they are in general but very indifferently clothed, and that *one half of them go almost naked in the field.*

With respect to their houses and lodging, the accounts of the three following gentlemen will suffice.

Mr. Woolrich states their houses to be small square huts built with poles, and thatched at the top and sides with a kind of bamboo, and built by the slaves themselves. He describes them as lying in the middle of these huts before a small fire, but to have no bedding. Some, he says, obtain a board or mat to lie on before the fire. A few of the head-slaves have cabins of boards raised from the floor, but no bedding, except some, who have a coarse blanket.

The Reverend Mr. Rees, describing their houses nearly in the same manner, observes that their furniture consists of stools and benches, that they had no beds or bedding in the houses he was in, but that some of them slept on the ground, and others on a board raised from it.

Some of the new slaves, says Dr. Harrison, have a few blankets, but it is not the general practice; for in general they have no bedding at all.

Of the property of the field slaves, (the next article to be considered,) the following testimonies will give a sufficient illustration.

Many field slaves, says Mr. Woolrich, have it not in their power to earn anything, exclusive of their master's work. Some few raise fowls, and some few pigs, and sell them, but their *number is very few.*

Mr. Dalrymple does not say, that slaves never become possessed of much property, but he never knew an instance of it, nor *can he conceive how they can have time for it.*

The Dean of Middleham observes, that the quantity of

ground allowed to field slaves for raising provisions *does not admit of their* frequently possessing any considerable property. It is not likely they can spare much of their produce for sale. Sometimes they possess a pig, and two or three fowls, and if they have also a few plantain trees, these may be the means of supplying them with knives, iron pots, and such other conveniences as their masters do not allow them.

The greatest property Mr. M. Terry ever knew a field slave to possess was two pigs, and a little poultry. *A field slave has not the means of getting much property.*

Mr. J. Terry has known the field slaves so poor *as not to be able to have poultry.* They were not allowed to keep sheep on any estate he knew. On some they might keep two or three goats, but very few allowed it. Some keep pigs and poultry, if able to buy any.

To these testimonies it may be added, that all the evidences, to whom the question has been proposed, agree in answering, that they never knew nor heard of a field slave ever amassing such a sum, as enabled him to purchase *his own freedom.*

With respect to the artificers, such as house carpenters, coopers, and masons, and the drivers and head slaves who form the remaining part of the plantation slaves, they are described as having in general a more certain allowance of provisions, and as being better off.

Having now described the state of the *plantation*, it will be proper to say a few words on that of the *in and out-door slaves.* The in-door slaves, or domestics, are allowed by all the evidence, to be better clothed, and less worked than the others, and invariably to look better. Some, however, complain of their being much pinched for food,\* and the women often so as to be driven to prostitution, but the general account is, that they are better fed than the field slaves. Their life, however, is described to be often wretched by being continually under the eye of their masters and mistresses, and, therefore, continually subject to be teased and mortified at their caprice, so that Forster, (as will be explained hereafter,) thinks their situation even harder,

---

\* Some give them one, two, or three bits a week to maintain themselves upon, but the mode of feeding them, as well as their allowance, is subject to no rule.

in this respect than that of the *field slaves*, and Coor has known many of them wish to be sent into the field.

With respect to the out-door slaves, several persons, who have a few slaves, and little work, allow them to work out, and oblige them to bring home three or four bits a day. The situation of these is considered to be very hard, for they are often unable to find work, and to earn the stated sum, and yet, if they fail, they are severely punished. Mr. Clapson has known them steal grass, and sell it, to make up the sum required.

In this description may be ranked such as follow the occupation of porters. These are allowed to work out, and at the end of the week obliged to bring home to their masters a certain weekly sum. Their situation is much aggravated by having no fixed rates. If, says Forster,\* on being offered too little for their work they remonstrate, they are often beaten, and receive nothing, and should they refuse the next call from the same person, they are summoned before a magistrate, and punished on the parade for refusal, and he has known them so punished.

To the same description belong those unhappy females, who have leave to go out for prostitution, and are obliged to bring their owners a certain payment per week. Handsome women are expected to bring home more money than the ordinary. *They are punished if they return without the full wages of their prostitution.*

Having now described the labor, food, clothing, houses, property, and different kinds of employment of the plantation, as well as the situation of the in and out-door slaves, as far as the evidence will warrant, it may be proper to advert to their punishments; and first, to those that are inflicted by the cowskin or the whip.

In the *towns* many people have their slaves flogged upon their own premises, in which case it is performed by a man, who is paid for it, and who goes round the town in quest of delinquents. But those, says Mr. H. Ross, who do not choose to disturb their neighbors with the slave's cries, send them to the wharves or jail, where they are corrected, also by persons paid. At other times they are whipped publicly round the town, and at others tied down, or *made to stand in some public place*, and receive it there.

---

\* Mr. Forster speaks of Antigua.

When they are flogged on the wharves, to which they go for the convenience of the cranes and weights, they are described by H. Ross, Morley, Jeffreys, Town, and Captain Scott, to have their *arms* tied to the *hooks of the crane*, and *weights of fifty-six pounds* applied to *their feet*. In this situation the crane is wound up, so that it lifts them nearly from the ground and keeps them in a stretched posture, when the whip or cowskin is used. After this they are again whipped, but with *ebony bushes*, (which are more prickly than the thorn bushes in this country,) in order to *let out the congealed blood*. Captain Scott, describing it says, that he saw a white man pursue a negro into the water; bring him out, and take him to the wharf, where he had him hung up to a crane by the hands, which were tied together, and weights tied to his feet. When thus hoisted up, but so as still to touch the ground, another negro was ordered to whip him with a prickly bush. He walked away from the disagreeable sight. The next day he saw the same negro lying on the beach, and, with the assistance of another taking the prickles out of his breech, seemingly swelled and bloody. The negro assigned as a reason for the whipping, the wharfinger thought *he had staid too long on an errand*.

Respecting the whippings in jail and round the town, Dr. Harrison thought them too severe to be inflicted on any of the human species. He attended a man, who had been flogged in jail, who was ill in consequence five or six weeks. It was by his master's order *for not coming when he was called*. He could lay two or three fingers in the wounds made by the whip.

On the other mode General Tottenham observes, that he was at a planter's house when the jumper came. He heard him ask the master, if he had any commands for him. The master replied, No. The jumper then asked the mistress, who replied Yes. She directed him to take out two very decent women, who attended at table, and to give each of them a dozen lashes. General Tottenham expostulated with her, but in vain. They were taken out to the public parade, and he had the curiosity to go with them. The jumper carried a long whip like our wagoners. He ordered one of the women to turn her back, and to take up her clothes entirely, and he gave her a dozen on the breech. Every stroke brought flesh from her. She behaved with

astonishing fortitude. After the punishment, she, according to custom, curtsied and thanked him; the other had the same punishment, and behaved in the same way.

The punishments *in the country* by means of the whip and cowskin appear to differ, except in one instance, from those which have been mentioned of *the town*.

It is usual for those, says Mr. Coor, who do not come into the field in time to be punished. In this case, a few steps before they join the gang, they throw down the hoe, clap both hands on their heads, and patiently take ten, fifteen, or twenty lashes.

The mode of punishment, as seen by Captain Smith and several others, (and which is the general mode,) was as follows :—A negro was stretched on his belly on the ground, with a slave to hold each hand and leg, or each hand and leg was fastened to a stake. The punishment was inflicted by a negro with a long whip, tapering from the size of a man's thumb to a small lash. At every stroke a piece of flesh was drawn out, and that with much unconcern to the director of the punishment.

There is another mode described by Mr. Coor. About eight o'clock, says he, the overseer goes to breakfast, and if he has any criminals at home, he orders a black man to follow him; for it is then usual to take such out of the stocks, and flog them before the overseer's house. The method is generally this :—The delinquent is stripped and tied on a ladder, his legs on the sides and his arms above his head, and sometimes a rope is tied round his middle. The driver whips him on the bare skin, and if the overseer thinks he does not lay it on hard enough, he sometimes knocks him down with his own hand, or makes him change places with the delinquent, and be severely whipped. Mr. Coor has known many receive on the ladder from one hundred to one hundred and fifty lashes, and some two cool hundreds, as they are generally called. He has known many returned to confinement, and in one, two, or three days, brought to the ladder, and receive the same compliment, or thereabouts, as before. They seldom take them off the ladder, until all the skin, from the hams to the small of the back, appears only raw flesh and blood, and then they wash the parts with salt pickle. This appeared to him, from the convulsions it occasioned, more cruel than the whip-

ping, but it was done to prevent mortification. He has known many after such whipping sent to the field under a guard and worked all day, with no food but what their friends might give them, out of their own poor pittance. He has known them returned to the stocks at night, and worked next day successively. This cruel whipping, hard working, and starving has, to his knowledge, made many commit suicide. He remembers fourteen slaves, who, from bad treatment, rebelled on a Sunday, ran into the woods, and all cut their throats together.

In speaking of the punishments of the slaves by means of the whip and cowskin, it is impossible to pass over the frequency and severity of them as described in the evidence, as well as the lengths to which some of their owners go upon these occasions.

On the *frequency* of these punishments something may be deduced from the different expressions which the different evidences adopt according to their different opportunities of observation. *Many* of the field slaves are said by Dunean, Dalrymple, Fitzmaurice, and Rees, to be marked with the whip. *A great proportion* of them is the term used by Captain Wilson. That they are marked *commonly* or *generally*, or that the *generality* of them are marked, are the expressions agreed in by the Dean of Middleham, Lieutenant Simpson, Captain Ross, Captain Hall (Navy) Captain Giles, Captain Smith, and Lieutenant Davison. *The greater part* of them, says Jeffreys, *most of them*, say Coor and Woolrich, bear the marks of the whip.

With respect to the *severity* of these punishments, it may be shown by describing the nature of the instrument with which they are inflicted, and the power it has, and the effect it produces wherever it is seriously applied.

The whip, says Woolrich, is generally made of plaited cowskin, with a thick strong lash. It is so formidable an instrument in the hands of some of the overseers, that by means of it they can take the skin off a horse's back. He has heard them boast of laying the marks of it in a deal board, and he has seen it done. On its application on a slave's back he has seen the blood spurt out immediately on the first stroke.\*

---

\* The military whip, says General Tottenham, cuts the skin, whereas that for the negroes cuts out the flesh.

\* Nearly the same account of its construction is given by other evidences, and its power and effects are thus described. At every stroke, says Captain Smith, *a piece of flesh was drawn out*. Dalrymple avers the same thing. It will even *bring blood through the breeches*, says J. Terry; and such is the effusion of blood on those occasions, adds Fitzmaurice, as to make their frocks, if immediately put on, appear *as stiff as buckram*; and Coor observes, that at his first going to Jamaica, a *sight of common flogging would put him in a tremble, so that he did not feel right for the rest of the day*. It is observed also by Dr. Harrison and the Dean of Middleham, that the incisions are sometimes so deep *that you may lay your fingers in the wounds*. There are also *wheals*, says Mr. Coor, *from their hams to the small of their backs*. These wheals, cuts, or marks, are described by Captain Thompson, Dean of Middleham, Mr. Jeffreys, and General Tottenham, as *indelible, as lasting to old age, or as such as no time can erase*, and Woolrich has often seen their backs *one undistinguished mass of lumps, holes, and furrows*.

As further proofs of the severity of these punishments by the whip or cowskin, the following facts may be adduced. Duncan and Falconbridge have known them so whipped that *they could not lie down*. Fitzmaurice has often known pregnant woman so severely whipped as to *have miscarried in consequence of it*. Clappeson also knew a pregnant woman whipped and *delivered on the spot*. Davison was once sent for to a woman slave, who *miscarried* from severe flogging, *when both she and the child died*. He knew also a new negro girl *die of a mortification of her wounds* two days after the whipping had taken place. A case similar to the last is also mentioned by Mr. Rees. Finding one day in his walks a woman lying down and groaning, he understood from her that she had been so severely whipped for running away, that she could hardly move from the place where

---

\* Dr. Jackson and others mention another kind of whip in use which they describe to be like what our wagoners use, and to be thrown at the distance of three or four paces, which the former observes greatly increases the weight of the lashes. To this whip Captain Cook alludes, when he says, a dextrous flogger could strike so exactly as to lodge the point of the lash just within the **flesh, where it would remain till picked out with his finger and thumb**.

she was. Her left side, where she had been most whipped, appeared in a *mortifying state, and almost covered with worms*. He relieved her, as she was hungry, and, in a day or two afterwards, going to visit her again, *found she was dead and buried*. To mention other instances: a planter *flogged his driver to death*, and even boasted of it to the person from whom Mr. Dalrymple had the account. Captain Hall also (of the navy) knows, by an instance that fell under his eye, that a *slave's death may be occasioned* by severe punishment. Dr. Jackson thinks also severe whippings are sometimes the occasion of their death. He recollects *a negro dying under the lash, or soon afterwards*; and Captain Ross avers, that *they often die* in a few days after their severe punishments, for having but little food, and little care being taken to keep the sores clean after the whipping, their death is often the consequence.

Having now collected what is said on the punishments by the whip and cowskin, it will be proper to mention those other modes with which the evidence presents us. These, however, are not easily subject to a division from the great variety of their kinds.

*First.* Captain Cook, speaking of the towns, says, he has been shocked to see a girl of sixteen or seventeen, a domestic slave, running in the streets on her ordinary business, *with an iron collar, having two hooks projecting several inches both before and behind*.

Captain Ross, speaking of the country, has known slaves severely punished, then *put into the stocks, a cattle chain* of sixty or seventy pounds weight put on them, and a *large collar* about their necks, and a weight of fifty-six pounds fastened to the chain when they were drove a-field.

Mr. Cook states that, when runaways are brought in, they are generally severely flogged, and sometimes have an *iron boot* put on one or both legs, and a *chain or collar* round their neck. The chain is locked, the collar fastened on *by a rivet*. When the collar is with *three projections*, it is *impossible for them to lie down to sleep: even with two, they must lie uneasily*. He has seen collars with *four projections*. He never knew any injury from the chain and collar, but severely galling their necks. He has, however, known a *negro lose his leg from wearing the iron boot*.

*Second.* Mr. Dalrymple, in June, 1789, saw a negress



brought to St. George's, Grenada, to have her fingers cut off. She had committed a fault, and ran away to avoid punishment; but being taken, her master *suspended her by the hands*, flogged and cut her cruelly on the back, belly, breast, and thighs, and then *left her suspended till her fingers mortified*. In this state Mr. Dalrymple saw her at Dr. Gilpin's house.

*Third.* Captain Ross has seen a negro woman, in Jamaica, flogged with *ebony bushes* (much worse than our own thorn bushes) so that the *skin of her back was taken off, down to her heels*. She was then turned round and flogged *from her breast down to her waist*, and in consequence he saw her afterwards *walking upon all fours*, and unable to get up.

*Fourth.* Captain Cook being on a visit to General Frere, at an estate of his in Barbadoes, and riding one morning with the General and two other officers, they saw near a house, upon a dunghill, a naked negro *nearly suspended by strings from his elbows backwards, to the bough of a tree, with his feet barely upon the ground, and an iron weight round his neck*, at least, to appearance of fourteen pounds weight; and thus *without one creature near him*, or apparently near the house, was this wretch left, exposed to the noon-day sun. Returning a few hours after, they found him still in the same state, and would have released him, but for the advice of General Frere, who had an estate in the neighborhood. The gentlemen, through disgust, shortened their visit, and returned the next morning.

*Fifth.* Lieutenant Davison and Mr. Woolrich mention the *thumb-screw*, and Mr. Woolrich, Captain Ross, Mr. Clappeson, and Dr. Harrison, mention the *picket*, as instruments of punishment. A negro man, in Jamaica, says Dr. Harrison, was put on the *picket* so long as to *cause a mortification of his foot and hand*, on suspicion of robbing his master, a public officer, of a sum of money, which it afterwards appeared, *the master had taken himself*. Yet the master was privy to the punishment, and the slave had no compensation. He was punished *by order of the master, who did not choose to make it known that he himself had made use of the money*.

*Sixth.* Jeffreys, Captain Ross, M. Terry, and Coor, mention the *cutting off of ears*, as another species of punishment.

The last gentleman gives the following instance in Jamaica. One of the house-girls *having broken a plate or spilt a cup of tea*, the doctor, (with whom Mr. Coor boarded) *nailed her ear to a post*. Mr. Coor remonstrated with him in vain. They went to bed, and left her there. In the morning she was gone, *having torn the head of the nail through her ear*. She was soon brought back, and when Mr. Coor came to breakfast, he found she had been severely whipped by the doctor, who in his fury, *clipped both her ears off close to her head*, with a pair of large scissars, and she was sent to pick seeds out of cotton, among three or four more, emaciated by his cruelties, until they were fit for nothing else.

*Seventh.* Mr. M. Cook, while in Jamaica, knew a runaway slave brought in, with part of turkey with him, which he had stolen, and which, Mr. Cook thinks, *he had stolen from hunger, as he was nothing but skin and bone*. His master immediately made two negroes hold him down, and with a hammer and a punch, *knocked out two of his upper and two of his under teeth*.

Mr. Dalrymple was informed by a young woman slave, in Grenada, who had no teeth, that her mistress had, with her own hands, *pulled them out*, and given her a severe flogging besides, the marks of which she then bore. This relation was confirmed by several town's people of whom he inquired concerning it.

*Eighth.* Mr. Jeffereys has seen slaves with one of their *hands off* which he understood to *have been cut off for lifting it up against a white man*. Captain Lloyd also saw at Mrs. Winne's, at Mammee bay, in Jamaica, a female slave, with but one hand only, the other having been cut off for the same offence. Mrs. Winne had endeavoured to prevent the amputation, but in vain, for her indented white woman could not be dissuaded from swearing that the slave had struck her, and *the hand was accordingly cut off*.

*Ninth.* Captain Giles, Doctor Jackson, Mr. Fitzmaurice, and Mr. M. Terry, have seen negroes whose *legs had been cut off, by their master's orders, for running away*, and Mr. Dalrymple gives the following account: A French planter, says he, in the English island of Grenada, sent for a surgeon to cut off the leg of a negro who had run away. On the surgeon's refusing to do it, the planter *took an iron bar, and broke the leg in pieces, and then the surgeon cut it off*.

This planter did many such acts of cruelty, and all with impunity.

*Tenth.* Mr. Fitzmaurice mentions, among other instances of cruelty, that of dropping hot lead upon negroes, which he often saw practised by a planter of the name of Rushie, during his residence in Jamaica.

*Eleventh.* Mr. Hercules Ross, hearing one day, in Jamaica, from an inclosure, the cries of some poor wretch under torture, he looked through, and saw a young female *suspended by the wrists to a tree swinging to and fro*. Her toes could barely touch the ground, and her body was exceedingly agitated. The sight rather confounded him, as there was no whipping, and the master was just by, seemingly motionless; but, on looking more attentively, he saw in his hand *a stick of fire, which he held so as occasionally to touch her about her private parts as she swung*. He continued *this torture* with unmoved countenance, until Mr. H. Ross, calling on him to desist, and throwing stones at him over the fence, stopped it.

*Twelfth.* Mr. Fitzmaurice once found Rushie, the Jamaica planter before mentioned, *in the act of hanging a negro*. Mr. Fitzmaurice begged leave to intercede, as he was doing an action that, in a few minutes, he would repent of. Rushie, upon this, being a passionate man, ordered him off his estate. Mr. Fitzmaurice accordingly went, but returned early the next morning, before Rushie was up, and, going into the curing-house, beheld the same negro *lying dead upon a board*. It was notorious that Rushie *had killed many* of his negroes, and destroyed them so fast, that he was obliged to sell his estate. Captain Ross says also, that there was a certain planter in the same island, who *had hanged a negro on a post, close to his house*, and in three years destroyed forty negroes, out of sixty, by severity.\* The rest of the conduct of this planter, as described by Captain Ross, was, after a debate, cancelled by the Committee of the House of Commons who took the evidence, as containing circumstances too horrible to be given to the world; and, therefore, the reader will find their places supplied by asterisks, in the evidence at large.

---

\* It not improbable, but that Captain Ross and Mr. Fitzmaurice allude to the same person.

*Thirteenth.* On Shrewsbury estate, in Jamaica, says Mr. Coor, the overseer sent for a slave, and in talking with him, he hastily *struck him on the head, with a small hanger, and gave him two stabs about the waist.* The slave said, "Overseer, you have killed me." He pushed him out of the piazza. The slave went home, and died that night. He was buried, and no more said about it. A manager of an estate, says Mr. Woolrich, in Tortola, whose owner did not reside on the island, sitting at dinner, in a sudden resentment at his cook, went directly to his sword, and *ran the negro woman through the body, and she died upon the floor immediately,* and the negroes were called in to take her away and bury her.

*Fourteenth.* Mr. Giles recollects several shocking instances of punishment. In particular, on the estate where he lived, in Montserrat, the driver at day-break once informed the overseer, that one of the four or five negroes, chained in the dungeon, would not rise. He accompanied the overseer to the dungeon, who set the others to drag him out, and not rising when out, he ordered *a bundle of cane trosh to be put round him, and set fire to.* As he still did not rise, he had a small *soldering iron heated, and thrust between his teeth.* As the man did not yet rise, he had the chain taken off, and sent him to the hospital, where he *languished some days and died.*

*Fifteenth.* An overseer, on the estate where Mr. J. Terry was in Grenada, (Mr. Coghlan,) threw a slave into *the boiling cane-juice, who died in four days.* Mr. J. Terry was told of this by the owner's son, by the carpenter, and by many slaves on the estate. He has heard it often.

*Sixteenth.* Mr. Woolrich says, a negro ran away from a planter in Tortola, with whom he was well acquainted. The overseer having orders *to take him dead or alive,* a while after found him in one of his huts, fast asleep, in the day-time, *and shot him through the body.* The negro jumping up, said, "What, you kill me asleep!" and dropped dead immediately. The overseer *took off his head,* and carried it to the owner. Mr. Woolrich knew another instance in the same island. A planter offended with his waiting man, a mulatto, stepped suddenly to *his gun,* on which the man ran off, but his master *shot him through the head with a single ball.*

From the above accounts, there are no less than sixteen

sorts of extraordinary punishments, which the imagination has invented in the moments of passion and caprice. It is much to be lamented, that there are others in the evidence not yet mentioned. But as it is necessary to insert a new head, under which will be explained the concern which *the very women\* take*, both in the ordinary and extraordinary punishments of the slaves, and as some of the latter, not yet mentioned, are inseparably connected with it, it was thought proper to cite them under this new division rather than continue them under the old.

It will appear extraordinary to the reader, that many women, living in the colonies, should not only *order*, and often *superintend*, but sometimes actually *inflict with their own hands* some severe punishments upon their slaves, and that these should not always be women of a low order, but *frequently of respectability and rank*.

In the instance of whipping, mentioned by General Tottenham, (p. 71.) we find the order for it given by the *wife* of a planter, whom the General was visiting, though the husband had declined it on his part. *A lady* is represented by Mr. Cook as having her domestics flogged every Monday morning. Captain Cook represents a woman of *respectable condition* as sending her servant to be flogged *for a mistake only*. Lieutenant Davison has often known the mistress send her domestics to be punished, *and without telling them for what*. He has seen a slave also, both *whose nostrils had been slit by her mistress' order*, who was of *some consequence*, being the wife of the Chief Engineer of the island, and he also remembers a new negro girl, flogged by the order of her mistress, who *died* in two days afterwards of her wounds.

Lieutenant Davison, Captain Smith, and Dr. Jackson, all agree, that it *was common for ladies of respectability and rank to superintend the punishments of their slaves*. Conformably with this, we find Dr. Harrison stating to the committee, that a negro, in Jamaica, was flogged to death

---

\* The editor feels a reluctance in mentioning women on this occasion, but when he considers how much the explanation of their conduct will show the iniquity of the system of slavery, and its baneful influence on those most disposed to benevolence and compassion, he feels it a duty to proceed in the narration without any further apology.

by her mistress' order, who stood by to see the punishment. Lieutenant Davison also states, that in the same island, he has seen several negro girls at work with the needle, in the presence of their mistresses, with a thumb-serew on their left thumbs, and he has seen the blood gush out from the ends of them. He has also seen a negro girl made to kneel with her bare knees on pebbles, and to work there at the same time; a sort of punishment, he says, among the domestics, which he knows to be in common use.

On the subject of women becoming the executioners of their own fury, Dr. Jackson observes, that the first thing that shocked him in Jamaica, was a creole lady, of *some consequence, superintending the punishment of her slaves, male and female, ordering the number of lashes, and with her own hands, flogging, the negro driver, if he did not punish properly.*

Captain Cook relates, that two young ladies of fortune, in Barbadoes, sisters, one of whom was displeased at the pregnancy of a female slave belonging to the other, by the son of the surgeon attending the estate, proceeded to some very derogatory acts of cruelty. *With their own garters they tied the young woman neck and heels, and then beat her almost to death with the heels of their shoes.* One of her eyes continued a long while afterwards in danger of being lost. They after this continued to use her ill, confining and degrading her. Captain Cook came in during the beating, and was an eye witness to it himself.

Captain Cook states further, that he saw a woman named Rachel Lauder, beat a female slave most unmercifully. *Having bruised her head almost to a jelly, with the heel of her shoe, she threw her with great force on the seat of the child's necessary, and then tried to stamp her head through the hole, and would have murdered her, if not prevented by two officers.* The girl's crime was the not bringing money enough from on board ship, where she was sent by her mistress, *for the purpose of prostitution.*

Lieutenant Davison states, in his evidence, that the clergyman's wife at Port Royal, was remarkably cruel. She used to drop *hot sealing-wax* on her negroes, after flogging them. He was sent as surgeon to one of them, whose breast was terribly burnt with sealing-wax. He was also

once called in to a woman slave, who had been *tied up all night* by her hands, and had been *abused with cayenne pepper by the same mistress*, and in a way too horrid and indecent to mention. He lived next door, he states also, to a washer-woman at Port Royal, who was almost continually flogging her negroes. He has often gone in and remonstrated against her cruelty, when he has seen the negro women *chained to the washing-tubs, almost naked with their thighs and backs in a gore of blood from flogging*. He could mention various other capricious punishments, if necessary.

Mr. Forster, examined on the same subject, says, he has known a creole woman, in Antigua, drop *hot sealing-wax* on a girl's back, after a flogging. He and many others saw a young woman of fortune and character flogging a negro man very severely *with her own hands*. Many similar instances he could relate, if necessary. *They are almost innumerable among the domestic slaves*

If it should be asked for what offences the different punishments now cited have taken place, the following answer may be given :

The slaves appear to have been punished, as far as can be ascertained from the evidence under the head of ordinary punishments, for not coming into the field *in time*, not picking a *sufficient quantity of grass*, not appearing willing to work, when in fact *sick and not able*, for staying *too long* on an errand, for not coming *immediately when called*, for not bringing home (the women) *the full weekly sum* enjoined by their owners, for *running away*, and for *theft*, to which they were often driven by *hunger*.

Under the head of "extraordinary punishments," some appear to have suffered for *running away* or for *lifting up a hand against a white man*, or for *breaking a plate*, or *spilling a cup of tea*, or to *extort confession*. Others again in the *moments of sudden resentment*, and one on a diabolical pretext, which the master held out to the world *to conceal his own villany, and which he knew to be false*.

Under the head of "the part which the very women take in these punishments," a female slave is punished for *being found pregnant*; another, for not bringing home the *full wages of prostitution*; another, for *jealousy* on the part of her mistress; others again, from an *opinion* that slaves could *not be managed without severity*; and others, in the moments

of passion, *without even the allegation of a fault.* In short, it appears that they are often punished as caprice and passion dictates, and to such lengths do people go, whose minds are depraved by the exercise of unlimited power, that we find an instance, in the evidence related by Dr. Harrison, (who knows also others of the kind,) of a man buying a negro, who belonged to another man, but who mimicked him, for the purpose of *gratifying his revenge*, after having bought him he ordered him to be punished, and the consequence was, that *the slave cut his own throat.*

On the subject of capital offences and punishments, a man and a woman slave are mentioned to have been hanged, the man for running away,\* and the woman for having seduced him. The Dean of Middleham saw two instances of slaves being gibbeted alive in chains, but he does not say for what, only that this is the punishment for enormous crimes; and Mr. Jeffreys, the only other person who speaks on this subject, says, that he was in one of the islands when some of the slaves murdered a white man, and destroyed some property on the estate. The execution of these he describes as follows:

He was present, he says, at the execution of seven negroes in Tobago, in the year 1774, whose right arms were chopped off; they were then dragged to seven stakes, and a fire, consisting of trash and dry wood, was lighted about them. They were there burned to death. He does not remember hearing one of them murmur, complain, cry, or do anything that indicated fear. One of them in particular, named Chubb, was taken in the woods that morning, was tried about noon, and was thus executed with the rest in the evening. Mr. Jeffreys stood close by Chubb, when his arm was cut off. He stretched his arm out, and laid it upon the block, pulled up the sleeve of his shirt, with more coolness than he (Mr. Jeffreys) should have done, if he had been to be let blood. He afterwards would not suffer himself to be dragged to the stake, as the others had been, but got upon his feet, and walked to it. As he was going to the stake he turned about and addressed himself to Mr. Jeffreys, who was standing within two or three yards of

---

\* Slaves running away are punished variously, but on absenting themselves for a certain time, they may be punished with death.



him, and said, "Buckra, you see me now, but to-morrow "I shall be like that," kicking up the dust with his foot. (Here Mr. Jeffreys solemnly added in his evidence the words "So help me God.") The impression this made upon his mind, Mr. Jeffreys declared, no time ever could erase. Sampson, who made the eighth, and a negro, whose name Mr. Jeffreys does not recollect, was present at this execution. Sampson, next morning, was hung in chains alive, and there he hung till he was dead, which, to the best of his recollection, was seven days. The other negro was sentenced to be sent to the mines in South America, and he believes, was sent accordingly. Neither of those two, during the time of the execution, showed any marks of concern or dismay that he could observe. A stronger instance of human fortitude, he declared, he never saw.

Having now stated the substance of the evidence on the subject of offences and punishments, we come to a custom which appears too general to be passed over in silence.

Dalrymple, Forster, Captain Smith, Captain Wilson, and General Tottenham, assert that *it is no uncommon thing* for persons to *neglect and turn off* their slaves when past labor. They *are turned off*, say Captain Wilson, Lieutenant Davison, and General Tottenham, *to plunder, beg, or starve*. Captain Cook has known some take care of them; but says, others leave them *to starve and die*. They are often desired when old, says Mr. Fitzmaurice, *to provide for themselves*, and they suffer much. Mr. Clappeson knew a man who had an old, decrepit woman slave, to whom *he would allow nothing*. When past labor, the owner *did not feed them*, says Giles; and Cook states that, within his experience, they had no food *but what they could get* from such relations as they might have had. This is the account given by the different witnesses; and accordingly we find some of the superannuated slaves on the different estates, *who wanted every thing*, (Harrison); others *begging*, (Rees); others *digging in the dunghill for food*, (Dalrymple); and others lying, miserable objects, about the *wharfs and beaches*, and in the *roads and streets*, (Jeffreys, J. Woodward, and Cook). General Tottenham has often met them, and, once in particular, an old woman, past labor, who told him that her master had *set her adrift to shift for herself*. He saw her, about three days afterwards, *lying dead in the same place*.

This custom of turning them off when old and helpless is called, in the islands, (Captain Wilson and Captain Lloyd,) "Giving them free."

As a proof *how little the life of an old slave is regarded* in the West Indies, we may make the following extract from the evidence of Mr. Coor. Once, when he was dining with an overseer, an old woman who had run away a few days, was brought home, with her hands tied behind. After dinner, the overseer, with the clerk, named Bakewell, took the woman, thus tied, to the hot-house, a place for the sick, and where the stocks are in one of the rooms. Mr. Coor went to work in the mill, about one hundred yards off, and hearing a most distressful cry from that house, he asked his men, who and what it was. They said they thought it was old Quasheba. About five o'clock the noise ceased, and about the time he was leaving work, Bakewell came to him, apparently in great spirits, and said, "Well, Mr. Coor, Old Quasheba is dead. We took her to the stocks'-room; the overseer threw a rope over the beam; I was Jack Ketch, and hauled her up, till her feet were off the ground. The overseer locked the door, and took the key with him, till my return just now, with a slave for the stocks, when I found her dead." Mr. Coor said, "You have killed her, I heard her cry all the afternoon." He answered, "*D—n her for an old b—h, she was good for nothing; what signifies killing such an old woman as her.*" Mr. Coor said, "Bakewell, you shock me," and left him. The next morning his men told him, they had helped to bury her.

But it appears that the aged are not the only persons whose fate is to be commiserated, when they become of no value; for people in youth, if disabled, are abandoned to equal misery. General Tottenham, about three weeks before the hurricane, saw a youth, about nineteen walking in the streets, in a most deplorable situation, *entirely naked and with an iron collar about his neck, with five long projecting spikes. His body, before and behind, his breech, belly, and thighs, were almost cut to pieces, and with running sores all over them, and you might put your finger in some of the wheals. He could not sit down, owing to his breech being in a state of mortification, and it was impossible for him to lie down, from the projection of the prongs.* The boy came to the General and asked relief. He was *shocked at his appearance,*

and asked him *what he had done to suffer such a punishment*, and who inflicted it. He said it was his master, who lived about two miles from town, and that as he could not work, he would give him nothing to eat.

If it be possible to view human depravity in a worse light than it has already appeared in on the subject of the treatment of the slaves when disabled from labor, it may be done by referring to the evidence of Captain Lloyd, who was told by a person of veracity, when in the West Indies, but whom he did not wish to name in his evidence, that it was the practice of a certain planter to "frame pretences for the execution of his old worn-out slaves, in order to get the island allowance."\* And it was supposed that he dealt largely in that way.

Having now cited both the ordinary and extraordinary punishments inflicted upon the slaves, it may be presumed that some one will ask here, whether, under these various acts of cruelty, they are wholly without redress? To this the following answer may be given: That, with respect to the ordinary punishments, by the whip and cowskin (where they do not terminate in death) the power of the master or overseer is under little or no control.

*First.* Because, as we have already seen, they can order or inflict punishment for any, even imaginary, offences.

*Second.* Because the law of thirty-nine lashes (the greatest number allowed to be given to a slave, at any one time) is a mere farce, and never attended to by masters or owners, if they should think it proper to inflict more; for, Woolrich says, that the chief whipper lays on their back *forty, fifty, sixty, or more lashes, at the pleasure of the owner or overseer.* Captain Ross has known negroes receive *two hundred lashes* where the law would give only *thirty-nine*. Mr. Cook has known a field slave receive *two hundred lashes by order of the overseer*, and a domestic *fifty*, by order of his mistress. Mr. M. Terry also observes, that the law was restricted to *thirty-nine*, but it was not *in the least* attended to during his experience. He has, in short, *seen it broken repeatedly.* This same language is also spoken by others.

---

\* The island allowance in Jamaica to the master is £40 currency, for any one of his slaves, if executed for a breach of the laws.

*Third.* Because, if there should be some who bear the law in their minds, at the time of punishing, *they evade it by various means.* Whipping, says Mr. Fitzmaurice, was understood to be limited to *thirty-nine lashes*; but it was often evaded, *by putting the negro into the stocks, and giving him thirty-nine for the same offence, next day.* We find also, by Captain Ross' account, *a magistrate, and of course, a guardian of the laws, evading it in like manner, for that gentleman has seen John Sackle, Esq., a magistrate in Jamaica, "flogging a negro three times in one day, namely, at breakfast, dinner, and at six in the evening; but the negro was in the stocks between the floggings."* Captain Cook also expressly says, that the law may be evaded *by splitting a crime into many, and by intervals, deciding the times of punishment, and of this, where slaves are punished at home, he says there are daily instances.* Returning home one evening late with Major Fitch of the 90th regiment, they heard most dreadful cries, and, on approaching the square at Bridgetown, found they proceeded from the house of a man that sold liquor, and heard the repeated lashes of a whip, on a creature whom they conceived to be dying. On their requesting admission, the cruelty seemed to be wantonly increased, which so provoked them that they broke open the door, and found a negro girl, of about nineteen, chained to the floor, almost expiring with agony and loss of blood. The man taking refuge behind his counter from their indignation, and thinking himself free from the law, immediately cried out with exultation, that he had only given her *thirty-nine lashes at one time, and that only three times since the beginning of the night.* He then *threatened them* for breaking his door, and "interfering between him and his slave," whom he "would flog to death for all any one," and he would give her the fourth *thirty-nine lashes* before morning, which must have killed her, as she seemed then to be dying. In short, to use the language of the different evidences, it appears that the slaves have no legal redress, in the case alluded to, against their masters and mistresses, the latter of whom, even when they become the executioners on such occasions, are "not received for it the worse in society." "Perhaps," says Dr. Jackson, "such a one might be called a termagant, but she was not the less respected. It was indeed thought necessary for an industrious wife to be rigid

in the punishment of her slaves." It is impossible to omit mentioning here that Lieutenant Davison was so hurt at the severe and frequent whippings of one of these women, that he complained to a magistrate, who said *he had nothing to do with it*.

With respect to the overseer, whom we have seen also exercising a discretionary power, he is certainly subject to the control of the master, if he resides, and in case of his non-residence, to that of the attorney of the estate: but then, says J. Terry, the slaves, if severely punished for trifling faults, *dare not* complain of him to the master for fear of worse treatment. J. Terry has known them *punished by their master* for so doing, and send back to the plantation, though their complaints were just. Mr. Cook has also known slaves "punished for complaining to the master," and, in his absence, to "the attorney against the overseer," for ill usage. If again, says Coor, the slaves complain to the attorney, and the attorney listens, the overseer says he will *leave the estate*. He has also seen the attorney wink at the oppression of the slaves, because he has a *per centage* on the crop, and the more the overseer pushes them, the more the attorney gains. The *same per centage* on the crop is acknowledged also by Lieutenant Davison. Captain Ross nevertheless states that overseers are often turned away for severe whippings, but he is the only one of the evidences who says so, and it appears that there must be frequently great obstacles to this; for it is observed by Davison, Fitzmaurice, and Cook, that some attorneys live "thirty, forty, or fifty miles from the estate," and of course that the slaves "cannot go to complain,"\* and that the same three gentlemen, together with Coor, J. Terry, and Duncan, state that on some estates one person holds the office of attorney and overseer *at the same time*, where his power is of course under no control.

As to such of the extraordinary punishments before mentioned, as did not terminate in death, such as picketing, dropping hot sealing-wax on the flesh, cutting off ears and the like, it appears that slaves had no redress whatever,

---

\* If a slave should be seen any day, except Sunday, wandering about, and even then without a ticket, he would be taken up, put into jail, and advertised as a runaway.

for that these actions, also on the part of the masters, were not deemed within the reach of the law. In the instance cited of the doctor clipping off the ears of a female slave, "no more notice was taken of it, says Coor, than if a dog's ears had been cut off," though it must "have been known to the magistrates." In the dreadful instance also cited of a planter's breaking his slave's leg by an iron bar, to induce the surgeon to cut it off, as a punishment, Mr. Dalrymple observes that it was not the public opinion, "that any punishment was due to him on that account," for though it was "generally known, *he was* equally well received in society afterwards as before;" and in the case also mentioned of the owner torturing his female slave by the application of a lighted torch to her body, Mr. H. Ross states only that this owner was not a man of character: with respect to his suffering by the law, he observes that he was "never brought to any trial for it;" and he did not know that the law then "extended to the punishment of whites for such acts as these."

With respect to such of the punishments as have terminated in death, the reader will be able to collect, what power the masters and overseers, and what protection the slaves had by the law, from the following accounts.

There are no less than *seven specific instances* mentioned in the evidence, in which slaves died in consequence of the whipping they received, and yet "in no one of them was the murderer brought to an account." One of the perpetrators is mentioned by Mr. Dalrymple as having *boasted* of what he had done; and Dr. Jackson speaks of the other in these words: "No attempts," says he, "were made to bring him to justice: people said it was an unfortunate thing, and were surprised he was not more cautious, as it was not the first thing of the kind that had happened to him, but they dwelt chiefly on the proprietor's loss."

In such of the extraordinary punishments, as terminated in death, there are no less than *seven specific instances* also in the evidence. In one of them, viz: that of throwing the slave into the boiling cane-juice, we find from Mr. J. Terry, the overseer punished, but his punishment consisted only of "replacing the slave and leaving his owner's service." In that of killing the slave by lighting a fire round him, putting a hot soldering iron into his mouth, the overseer con-

duct, says Mr. Giles, was *not even condemned* by his master, nor in any of the rest were any means whatsoever used to punish the offenders. In the three mentioned by Mr. Woolrich, he particularly says, "all the white people in the island were acquainted with these facts. Neither of the offenders, however, were called to an account, nor were they shunned in society for it, or considered as in disgrace."

In going over the evidence, we find three or four other instances, not yet cited in this chapter. The first is that of an huckster in Antigua, who murdered his woman slave with circumstances "of the most atrocious barbarity." This man, however, was tried, convicted, and—fined. He is represented by Mr. Forster, as having been universally blamed, but he "was dealt with as usual in the course of trade."

At Grenada, in the town of St. George, a mason named Chambers, killed a negro in the middle of the day, and Mr. Dalrymple believes, in the church-yard, *but no notice was taken of it.*

Two slaves, says Captain Cook, were murdered and thrown in the road during his residence in Barbadoes: *yet no legal inquiry ever took place that he heard of.*

He was repeatedly informed by the inhabitants that they did not choose to make examples of white men there, fearing it might be attended with dangerous consequences.

Going over the evidence, we come at last to an instance (and *the only instance of the kind* mentioned) of a white man being hanged for the murder of another's slave: and it is very remarkable, that he should be represented as having been hanged more because he was *an obnoxious man*, than that the murder of a slave was considered as a crime: for Mr. Dalrymple states that the Chief Justice of the Island (Grenada) told him, he believed, if this murderer, whose name was Bacchus Preston, had been a man of good character, or had had friends or money to *have paid for the slave*, he would not have been brought to trial. He was of a *very bad character*, and had been obliged to leave Barbadoes *upon that account.* At Grenada he had been a *Bailiff's follower*, and, from his *rigor* in executing his office and *bail character*, he was *particularly obnoxious to the inhabitants of the town of St. George.*

Such appears to have been, in the experience of the dif-

ferent evidences cited, the forlorn and wretched situation of the slaves. They often complain, says Dr. Jackson, that they are an oppressed people ; that *they suffer in this world, but expect happiness in the next* ; whilst they denounce the "vengeance of God on the white men, their oppressors." if you speak to them of the future punishments they say, "Why should a poor negro be punished ; he does no wrong ; fiery cauldrons," and such things, are reserved, "for white people, as punishments for the oppression of slaves."

If it should be asked here, whether some new laws have not lately passed the legislature of some of the islands, with a view of amending the situation of the slaves, it must be answered in the affirmative. The first is the celebrated consolidated act of Jamaica, and the other is an act of the assembly of Grenada, entitled "an act for the better protection and promoting the increase and population of slaves." These acts, however, the evidence obliges us to observe, "never originated in any intention to serve the slaves, and are in reality of little or no use.

Captain Giles, who was in Jamaica both before and since the passing of the consolidated act, gives his evidence without any distinction of this epoch, and "as if no difference had happened" in the treatment of the slaves.

Mr. Cook, long resident also in the same island, and since the passing of the act, knows of "no legal protection that "slaves have against injuries from their masters."

Mr. Clappeson, examined expressly on the subject, says that he was in Jamaica when the assembly passed the consolidated law. He has often heard it was passed because of the "stir in England about the slave trade." He never heard that *any regard* was paid to it, slaves being "still treated as before ;" nor did he ever hear of any prosecution *for such disregard*. He recollects an instance of disregard to it, which came under his eye. The owner of an old and decrepit female slave would allow her neither victuals nor clothing ; upon which he advised a son of the woman to complain to a magistrate, who would, perhaps, order her to be taken care of, if he regarded the law ; but he believes "he was deterred from fear of punishment," as that owner treated his slaves very harshly in general.

With respect to the other act, namely that passed in



Grenada, Mr. J. Terry says, that the opinion there upon passing it was, that "it never would have the intended effect." He did not observe it make *any difference*, except in the *half days* in the week. The clergymen of the parish where he resided, never performed the duty *the act imposed* on them, and he never heard of *any complaints* against them for the *non-performance* of it.

Mr. Dalrymple states he was in Grenada, in 1788, when the act was passed. The principal objection, and which he repeatedly heard, to its passing was, that it might make the slaves believe, "that the authority of their masters was lessened:" but otherwise, many thought it would be of *little use*, as it was a law "made by themselves against themselves, and to be executed by themselves:" they observed besides, that such laws were unnecessary for the protection of negroes who were treated well; and that, others had "so many opportunities of evading the law (the evidence of negroes not "being admitted") that it would be of *no use*. At the time of passing the said act, the proposal in the British Parliament for the abolition of the slave trade was a matter of general discussion in the island; and he believes "was a principal reason for passing it." Mr. Dalrymple believes "it will prove ineffectual:" because, as "no negro evidence is admitted," those who abuse them "will still do it with impunity;" and people, who live on terms of intimacy, would dislike the idea "of becoming spies and informers against each other."

All the facts having been now cited, and the observations made, which it was intended to introduce into this chapter, it may be concluded in the words of the Rev. Mr. Stuart, and General Tottenham.

The former says, he is warranted in declaring the negroes an oppressed and much injured race, and in no better estimation than laboring cattle, and every description of their treatment he has met with, "falls short of their real estate." He read Mr. Ramsay's Essay in manuscript, at St. Kitt's, and comparing "it on the spot," with the treatment of the slaves, he "thought it too favorable."

The latter stated to the Committee, that he thought the slaves in Barbadoes were treated with the "greatest barbarity," and that he was *very positive* that the impression concerning their treatment was made on his mind "at the time

and on the spot," for he repeatedly told the people of Bridgetown, that he hoped to live to see the unfortunate situation of these poor wretches taken up by "some member of Parliament," and that should such an event take place, "he should look upon it as his duty to offer a voluntary declaration of what he knew of the matter."

---

## CHAPTER V.

Whether the natives of Africa, thus procured, transported, and enslaved, are not equal to the Europeans in Capacity, Feeling, Affection, and Moral Character, and whether if individuals should be found inferior in Moral Character, it be not owing to their connection with the latter, or to the Trade in Slaves.

MR. WADSTROM thinks the understanding of the natives of Africa *capable of equal improvement with those of the whites*, and, as a proof, he states several of the manufactures which they carry on from the river Senegal to the river Sallum.

The natives, says he, are particularly skillful in manufacturing *gold* and *iron*. The art of working the former, he believes, they derived from the Moors, but they are now almost the sole artists themselves, having never seen but one Moor working in that branch. They are equal to any European goldsmith in filigree or trinket work, and even in other articles, such as buckles, except in the chasses, tongues, and anchors, which they do not manufacture so well. The iron which they forge is on anvils of a remarkable hard and heavy wood, when they cannot get stone for the purpose.

They manufacture also *cloth* and *leather* with uncommon neatness. The former they *dye* also blue, yellow, brown, and orange. The cloth is made best at Sallum. The latter they tan and work into sandals, and into a variety of useful and ornamental articles.

Besides the above, they are skillful in making *indigo* and *soap*. They make also *pottery ware*, and prepare *salt* for their own use from the sea-water.

They make also canoes, but as wood of a sufficient close

texture is seldom found on the sea-shore, they make them principally in the interior parts. Here they shape, but do not hollow them. When shaped, they are dragged by a number of the natives for weeks together, (each village generally undertaking to drag them to the next, and receiving in return partly European merchandise, and partly fish and salt,) till they come to the sea-shore. The ropes, with which they drag them, are made of a kind of aloe, growing abundantly in the country, and when well made by the natives, they are exceeding strong and good.

Mr. Wadstrom offered to produce, if necessary, specimens of several of the above manufactures, which he had brought with him from the coast.

Nearly the same accounts are given of their manufactures by Dalrymple, Kiernan, and Captain Wilson; and Hall, Newton, Surgeon Wilson, Sir George Young, Falconbridge, Captain Thompson, and Town, (without enumerating many of their manufactures like the former) declare their capacities, either to be *good* or *equal to those of the Europeans*.

With respect to their feeling and affection, one instance may be taken from Mr. Falconbridge. Being sent to choose some slaves out of a yard at Cape Coast Castle, he objected to one that was meagre, and put him aside. Mr. Falconbridge observing a tear steal down the man's cheek, which the man also endeavored to conceal, inquired of him the reason,—upon which he said he was going to be parted from his brother.

As a second instance, Surgeon Wilson says, that at Bouny, one of the people called Breechies, of the higher class, was brought on board. He seemed to take his situation to heart, and became ill; but from indulgences, which none of the rest had, he partly recovered. When he was convalescent, a young woman was also brought on board, who proved to be his sister. On their first meeting, they stood in silence, and looked at each other apparently with the greatest affection;—they rushed into each others arms—embraced—separated themselves again,—and again embraced. Surgeon Wilson perceived the tears to run down the female's cheeks. The man had a return of his former complaint, and his sister attended him with the greatest care. The first thing she did of a morning, was to come

to Surgeon Wilson, and ask how her brother did. He at length died—on the news of this, his sister wept bitterly, tore her hair, and showed other signs of distraction. They carried her safe to South America, and there delivered her as a slave.

As a third instance, that mentioned by J. Parker may be introduced, (page 55.) of the poor woman turning her head on one side, when obliged by the whip to drop her dead child overboard, and weeping afterwards for many hours.

Mr. Wadstrom is clearly convinced, that the natives of Africa actually *surpass* in affection such of the Europeans as he has known.

On the moral character of the natives, Mr. Wadstrom says, that they are *very honest and hospitable*. He has often passed days and nights alone with them without the least fear, and was treated with all civility and kindness.

Captain Wilson calls them *grateful and affectionate*. They treated him most kindly, he says, when many miles up in their country and unprotected, vying with each other in entertaining him, and numbers shed tears at his departure.

Captain Thomson, in speaking of them, calls them *harmless and innocent*. Story, Dalrymple, Howe, Town, and Bowman, join in the epithets of "*Friendly and hospitable*;" to which the latter adds, "*just and punctual in their dealings*" and they are described by Hall to be *as capable of virtue as the whites*.

Such appears to be the moral character of the Africans when they have but little intercourse with the Europeans, or the trade in slaves; but *as they become connected with these*, it appears by the evidence, that it *becomes proportionably changed*.

In proof of this, Mr. Newton observes, that the natives are often friendly, and may be trusted, where not previously deceived *by the Europeans*. He has lived in safety among them when the only white man there. *The best people he ever met with* were on the river Gaboon and at Cape Loptez. These had then *the least intercourse with Europe*, and he believes *no trade in slaves*, for their trade was *ivory and wax*, and he has heard them speak in emphatic terms *against the other*.

Dr. Trotter says, they are *susceptible of all the social virtues*, and he has seen no bad habits, but among those (one

instance excepted) who *were engaged in trade with the whites.*

Lieutenant Storey says, that they are more honest *inland* than upon the shore.

They are also described by Mr. Town to be in general *hospitable and kind*, but to differ as our own people in character. Those who live *inland* are *innocent*; those on the coast learn to be *roguish*, which he ascribes to their intercourse with the Europeans.

The same accounts are also given of them after their arrival in the West Indies. Giles and Woolrich observe their intellects to be good, and Harrison, Jackson, Duncan, Stuart, Cook, the Dean of Middleham, and Rees, to be equal to those of the Europeans. The same equality to the whites is mentioned by Harrison, Cook, Duncan, and Davies, to hold good with respect to their dispositions also. Generosity, fidelity, and gratitude, are allowed them by Stuart. These virtues Dr. Jackson enumerates, and adds *charity to all in distress*, and a strong attachment on the part of the parents to their children. Baillie insists on the same, of which he gives some instances, and Woolrich, after stating that he knows of no exception to their possessing the social affections as strongly as the whites, says, that he never knew an African, who could express himself, but allowed of a *Supreme Being*.

To this account may be added the words of Captain Smith, who says, he always considered them as a keen, sensible, well-disposed people, where their habits were not vitiated by cruel usage on the part of the Europeans.

## CHAPTER VI.

Whether the Natives of Africa have not many and valuable productions in their own country, in which they could offer a trade to the Europeans in the place of the Trade in Slaves.

Among the productions of Africa, mentioned by the different evidences, may be reckoned *millet* of various sorts, *pulse*, *Indian corn*, and *rice*. Of the last of these articles,

it appears to have been proved often by experiment, that it is much *heartier and better than the Caroline*.\*

In the next class may be reckoned *cotton, indigo tobacco, and the sugar cane*. Dalrymple says of the cotton, that it is esteemed *far superior to that from the West Indies*. He says the *same* of the sugar cane, and as to the indigo, it is considered to be *equal to that from Guatimala*.

In the next class may be mentioned *black pepper*, the same as from the East Indies, *long pepper, Malaguetta, or grains of Paradise, red pepper* of various sorts, but particularly the *Cayenne*, a species of *ginger, cardamums, wild nutmegs, and cinnamon*. Mr. How says of the cinnamon, that one sort of it is *not inferior to that imported from the East Indies*. Some of the former brought to England *fetches a better price than the latter*. He has seen the real cinnamon both at Bombay and Cambay, brought there as presents from Ceylon, and says, that the bark, leaves, and whole structure of the tree, *are alike in Africa and the East Indies*. He has no doubt whatever but that spices in general might be cultivated with great success in the African soil and climate. †

In the fourth class it may be mentioned that there are *gums* of various kinds, but particularly the *gum copal*. *Assafætida* also is to be found in Africa; and Mr. Wadstrom asserts, that the celebrated Dr. Sparrman, his fellow-traveler, among nearly three thousand plants, which he collected there for the cabinet of Natural History of the Royal Academy at Stockholm, found *a great part, if not the whole, of the Materia Medica, as well as drugs for various manufacturing uses*.

In the fifth class may be included woods and roots. Among these are mentioned *iron-wood, bar-wood, cam-wood, and ebony*; also various woods, roots, and vegetables for dyeing: the root of a plant called Fooden, dyes scarlet, and the stalks of it a beautiful yellow. There are also orange and brown dyes produced from vegetable productions, which grow in such abundance, says Mr. Wadstrom,

---

\* The African rice has a red husk, but is beautifully white when the husk is taken off.

† Captain Thompson only heard of the wild nutmegs being there, whereas the other articles have been both seen and collected.

in the dominions of Damél, that his whole army is dressed in cloth that is dyed from these. The same gentleman mentions also a kind of bean, in his possession, which is also used in dyeing, and carried on camels for this purpose, in quantities, to Morocco. There are also timber trees. Of the latter a species of the *Ticktonia grandis* is found in plenty all over the Gold Coast. This wood is considered as *the best in the world for ship-building*, the worm neither touching, nor the iron corroding it. Sir George Young says, in addition to this, that he has found a great deal of fine timber fit for ship-building on other parts of the coast, and he once saw a vessel actually built of the woods of Sierra Leone. Besides these, it is asserted by several of the evidences, that there are beautiful woods for cabinet work; and Mr. How states, that there are many parts of Africa, where the soil is the same as that in the Province of Guzzerat, in the East Indies, where he found the real sandal-wood.

To the productions above may be added, in a sixth class, *wax, honey, palm oil, ivory, and gold*; and in a seventh, *plantanes, yams, sweet potatoes, eddoes, cassada, cocoa nuts, bananas, pine apples, oranges, limes, wild grapes*, and all other tropical productions.

---

## CHAPTER VII.

Whether the Natives of Africa have not a sufficient spirit of Commerce, as well as a sufficient portion of Industry among them, to embark in a new Trade in the Productions of their own country; but whether the Slave Trade be not an insuperable Impediment thereto.

Mr. WADSTROM observes of the natives of Africa, that they have an *extraordinary genius for commerce*, and that their industry is in all regards *proportionate to their demands*.

Consistently with this idea, we find some of them not only cultivating sufficient provisions for themselves, but an overplus for certain towns, (Kiernan, Wadstrom, Wilson, and Howe); others cultivating corn and rice for the shipping that come among them, (Kiernan, Falconbridge, Dove,

Bowman, Wadstrom, Hall, Newton); others bringing large bundles of rice on their heads, of forty or fifty pounds weight, from the inland country to the sea-shore, and then traveling back loaded with European goods, (Hall, Storey, Bowman); others going in armed bodies, even a month's journey inland, with various articles for trade, (Storey); others wooding and watering the ships, (Falconbridge); and others hiring themselves out to the Europeans to work, at a low price, both in boats and on the shore, (Newton, Sir George Young, and Thomson.

In short, says Hall, they were never indolent *when they could work to advantage*. They were willing to do anything, says Morley, *for which they had a prospect of being paid*. They were always industrious, says Dalrymple, *where there was a demand*. Bowman believes they would have put more land into cultivation than they did when he was there, *had a greater supply of rice been wanted* by the shipping—they told him that they should like to trade more in their own produce; and Falconbridge is so sure, that, *if properly encouraged*, they would make any change the Europeans pleased, that he is *himself going again to Africa* to make the experiment.

Mr. Kiernan speaks in the same terms. They cultivate, says he, *cotton, indigo, and tobacco*, but this they do *for themselves only*; for though they are never backward when encouraged, yet the Europeans have encouraged them only to raise provisions, and *never the other articles*.

It is evident, then, from the above accounts, that the *want of encouragement* is at least one reason why the natives of Africa do not establish a trade in the productions of their own country, as enumerated in the last chapter. Now this want of encouragement we trace, from Wadstrom, finally to proceed *from the trade in slaves*; for such constant encouragement, he observes, is given by the merchants to the slave trade, and the minds of the natives are in consequence so wholly occupied in it, that little or no encouragement remains for the other.

Sir George Young and Lieutenant Storey, both come to the same conclusion; and Lieutenant Simpson avers, that on repeatedly asking the black traders what they would do *if the slave trade were abolished?* he was repeatedly answered that they would *soon find out another trade*.



Mr. Wadstrom also mentions *the slave trade as an impediment to a trade in the natural productions of the country, not only because it diminishes the encouragement of the latter as just explained, but because it subjects the natives, who might be willing to follow it, to be made slaves; for, as he observes, they dare never go out into the fields unless well armed.*

Mr. Wadstrom is supported in this second circumstance as a cause by Captain Wilson, who, in giving a reason why the slave trade obstructs the civilization and commerce of the natives, says, they will not for a temporary gratification *risk the being kidnapped, and carried into perpetual slavery.*

That the slave trade then, either by diminishing the proper encouragement to the natives, or endangering their persons, or by doing both, is the real cause why they do not or cannot exert their industry in cultivating the various articles which their country has been proved to produce, can be ascertained from facts; for Mr. Dalrymple has remarked, that in those parts of the coast where there is *little or no trade for slaves, they are actually more industrious than in those places where the trade is carried on.*

Captain Hall says also, that he found cultivation in *by far the highest state* at the island of Fernandipo, so that the yams, which were the principal produce there, were made to run up like vines upon sticks. But here he observes, first, that the natives had *great encouragement,* for all the ships from Calabar, Del Rey, and the Cameroons, sent their boats there for these articles, as to the regular market; and, secondly, that they *had no trade in slaves.*

Mr. Falconbridge also has occasion to observe, that at Bonny, the most considerable place for slaves, there was a time in the late war when the slave trade was so interrupted, as to *cease to be carried on*, and that on his asking the black traders what they had done during this interval, they answered they had been obliged to *cultivate the earth for their support.*

Mr. How adds, that he has been almost upon every settlement, that belongs to the English, on the coast of Africa, and that he found the culture always in *a higher degree, where there was but little of the slave trade, and just the reverse where the slave trade was carried on more at large.*

## CHAPTER VIII.

Whether the Slave Trade be not a Grave for the Seamen employed in it—and whether a Trade in the Natural Productions of Africa would be the same.

THE statements, made by the different evidences of the loss of seamen while on board their respective ships, unquestionably prove the slave trade to be the *grave of our marine*: but as an account has been since made for the House of Commons expressly upon this point, taking all the slave ships promiscuously from the ports of Liverpool and Bristol for a number of years back, and made up from the muster-rolls of each ship, it will be more proper to quote from so general and extensive an account, than from the testimony of a few, even the best informed individuals:

*Abstract of such of the Muster-rolls of Liverpool and Bristol Slave Ships, as were returned into the Custom-Houses there, from September, 1784, to January 5, 1790.*

PERIODS.	No. of Vessels.	Original Crews.	Died of original Crews.	Brought Home of Original Crews.
From 1784 to 1785, ....	74	2,915	615	1,279
From 1785 to 1786, ....	62	2,163	436	944
From 1786 to 1787, ....	66	2,136	433	1,073
From 1787 to 1788, ....	68	2,422	623	1,114
From 1788 to Jan. 5 1790,	80	2,627	536	1,350
Total,	350	12,263	2,643	5,760

It appears first, then, that if we look at the seamen, while employed on board their respective ships, and judge of them from the above accounts, we shall see the destructive nature of the slave trade, for it appears that in 350 vessels 12,263, seamen were employed, out of whom 2,643 were lost, that is to say, that *more than a fifth* of the whole number employed, or *more than seven in every single voyage*, perished.

If again we look at such of them as are discharged or desert in the West Indies, where the muster-rolls cease to take an account of them, (for so systematical does the

management of the trade appear by the second and fourth columns, that *nearly one-half of those who go out with the ships are constantly left behind* \*), and judge of them by what the different evidences have to say of them there, we shall see great reason to apprehend another very severe loss, *besides that already stated* to happen among them while on board their respective ships.

To show this in the most unquestionable manner, we may begin with Captain Hall (of the merchants' service). The crews of the African ships, says he, when they arrive in the West Indies, are generally (*he does not know a single instance to the contrary*) *in a sickly, debilitated state*, and the seamen, who are discharged or desert from those ships in the West Indies, are the *most miserable objects* he ever met with, in any country, in his life. He has frequently seen them with *their toes rotted off, their legs swelled to the size of their thighs, and in an ulcerated state* all over. He has seen them on the different wharves in the islands of Antigua, Barbadoes, and Jamaica, particularly at the two last islands. He has also seen them lying under the cranes and balconies of the houses near the water-side in Barbadoes and Jamaica *expiring, and some quite dead*. He met with an instance last July, (1789,) of a *dead seaman* lying on one of the wharves in Bridgetown, Barbadoes, who had been *landed out of an African ship*.

To confirm the assertion of Captain Hall, of the merchants' service, that the crews of Guineamen generally arrive at their destined ports of sale in a *sickly debilitated state*, we may appeal to Captain Hall, of the navy, who asserts, that in taking men (while in the West Indies) out of merchant ships for the king's service, he has, in taking a part of the crew of a Guinea ship, whose number then consisted of seventy, been able to select but *thirty*, who could have been *thought capable of serving* on board any ship of war, and when those thirty were surveyed by order of the admiral, *he was reprimanded* for bringing such men into the service, who were more likely to *breed distempers* than to *be of any use*, and this at a time when seamen

---

\* Some of these are again taken up by other Guineamen, but very few. When a vessel has once sold her slaves, she requires but few seamen to bring her home.

were so much wanted, that *almost anything would have been taken*. He adds also, that this was not a *singular* instance, but that it was *generally the case*; for he had many opportunities between the years 1769 and 1773 of seeing the *great distresses of crews of Guinea ships, when they arrived in the West Indies*.

We may appeal also to Captain Smith, of the navy, who asserts, that though he may have boarded *near twenty* of these vessels in the West Indies, for the purpose of impressing men, he was never able to get more than *two men*. The principal reason was the *fear of infection*, having seen many of them in a *very disordered and ulcerated state*.

The assertion also of Captain Hall, of the merchants' service, relative to their situation after their arrival at their destined ports of sale, is confirmed by the rest of the evidences in the minutest manner; for the seamen belonging to the slave vessels are there described as *lying about the wharves and cranes, or wandering about the streets or islands full of sores and ulcers*, by Jeffreys, Dalrymple, Ellison, Morley, Davison, Baillie, Towne, Bowman, H. Ross, Douglas, Simpson, Thomson, and Forster.\* The epithets also of *sickly, emaciated, abject, deplorable objects*, are applied to them. They are mentioned again to be *destitute and starving*, and *without the means of support*, no merchantmen taking them in because *they are unable to work*, and men-of-war refusing them *for fear of infection*. Many of them are also described to be *lying about in a dying state*; and others have been actually *found dead*, and the bodies of others have been seen carrying by the negroes *to be interred*.

As a further proof, and that an undeniable one, that the above description of persons is notorious in the islands, it appears by the evidence, that they are marked by a peculiar and *cant name*, according to the sort of place which they usually haunt. When they are seen *lying about the cranes and wharves*, they are termed *wharfingers*, when on the beach, and where there are no wharves, *Beach-horniers*, and they are known by the appellation of *Scowbankers*, at Dominique.

It may be remarked here, that this diseased and forlorn

---

\*It is asserted by the evidences, that they never saw any other than Guinea seamen in that state in the West Indies.

state of the seamen is so inseparable from the slave trade, that the different evidences have not only witnessed it at Jamaica, Antigua, and Barbadoes, (the places mentioned by Captain Hall,) but wherever they have seen Guineamen arrive, namely at St Vincent's, Grenada, Dominique, and in North America also.\*

Having now traced the bad effects of the slave trade as visible among the seamen, while employed in it, and among those also who leave it at the port of delivery, it may be proper to add, that they are perceptible among many of them, *even after their return to their native country*; for Mr Falconbridge says, that he was a pupil in the Bristol infirmary for twelve months, and that the *greatest part* of the diseased seamen there, in that time, were seamen who had belonged to the *slave vessels*, and though these generally went out of the infirmary better than when they came in, yet their health appeared to be so far destroyed as never to be able to be perfectly restored.

As to the question, whether the trade in the natural productions of Africa would be equally destructive to the seamen employed in it as the trade in slaves, there cannot, in the nature of things, be that sort of positive evidence as in the former case. There are, however, three species of presumption from whence some conclusion may be drawn.

The first is the following. Captain Thompson, when on the coast of Africa, lay for several weeks near a vessel, which traded in *wood, ivory, and gum*, (*which is a case in point*;) and he had the best accounts from his officers of the *healthiness* and good order of this ship. This, however, is the only vessel of the kind, which any of the evidences have seen.

A second species of presumption is to be entertained from the opinion of those who have visited the coast of

---

\* The reasons why such immense numbers are left behind in the West Indies, as are found in this deplorable state, are the following: The seamen leave their ships from ill usage, says Ellison. It is usual for captains, say Clappeson and Young, to treat them ill, that they may desert and forfeit their wages. Three others state, they are left behind purposely by their captains; and Mr H. Ross adds, in these emphatical words, "that it was no uncommon thing for the captains to send on shore, a few hours before they sail, their lame, emaciated, and sick seamen; leaving them to perish."

Africa. The same Captain Thompson says, that he does not think a trade in the natural productions of Africa would be so detrimental to the health of the seamen as the slave trade, for they would not be liable to so much unpleasant and hard work, or such exposure to dews and weather. Mr. Newton asserts also, that such a trade might be carried on without much exposure to weather and ill treatment, the natural attendants of the slave-trade;\* and Sir George Young is of opinion, that a trade in the natural productions of Africa would not be attended with more inconvenience to the health of the seamen employed in it than the present West India trade.†

The third species consists in certain vessels going to the same coast, viz: men-of-war, which do not experience the same proportion of loss.

Captain Scott, of the *Merlin*, which carried one hundred men, lost eight, of whom only four died of the disorders of the country.

Sir George Young, in the ship he commanded, which had one hundred men, lost two, who were sickly when they left England, and a boy by accident.

Captain Thompson, of the *Nautilus*, out of one hundred buried one, who died by his own neglect.

Captain Hills, of the *Zephyr*, out of ninety buried none.

Captain Wilson, of the *Race-Horse*, out of one hundred, did not lose a man. Thus, out of four hundred and ninety in the ships of war, only twelve were buried.‡

\* It is evident, that insurrections and contagious disorders from the slaves must be natural causes of mortality to seamen in slave ships, which could not exist in ships in the other trade.

† It was formerly urged by the enemies of the abolition, that the West India trade was as destructive to seamen as the slave trade; but by an account made up for the House of Commons, from the Muster-rolls of West Indiamen, it appears that out of four hundred and sixty-two vessels, carrying seven thousand six hundred and forty seamen, only one hundred and eighteen were lost, or about one in sixty five.

‡ It must be remarked, that when Captain Scott lost eight out of one hundred, it was in the year 1769, since which great improvements have been made for the health of the seamen; and the editor knows that the men-of-war, now going to Africa, seldom lose a man.

## CHAPTER IX.

Whether the Seamen employed in the Slave Trade be not barbarously used in general, and whether such barbarous usage be not peculiar to, or spring out of, the very nature of this trade.

THAT the seamen employed in the slave trade are *worse fed*, both in point of quantity and quality of provisions, than the seamen in other trades, is allowed by most of the evidences, and that they have *little or no shelter, night or day, from the inclemency of the weather, during the whole of the Middle Passage*, is acknowledged by *them all*.

With respect to their personal ill usage, the following extracts may suffice.

Mr. Morely asserts that the seamen in all the Guineamen he sailed in, except one, were generally treated with great rigor, and many with cruelty. He recollects many instances: Mathews, the chief mate of the *Venus*, Captain Forbes, would knock a man down, for any frivolous thing, with a cat, a piece of wood, or a cook's axe, with which he once cut a man down the shoulder, by throwing it at him in a passion. Captain Dixon likewise, in the *Amelia*, tied up the men, and gave them four or five dozen lashes at a time, and then rubbing them with pickles, made use of certain vulgar expressions. Mr. Morely also, himself, when he was Dixon's cabin boy, for accidentally breaking a glass, was tied to the tiller by the hands, flogged with a cat, and kept hanging for some time.

Mr. Morley has seen the seamen lie and die upon deck. They are generally, he says, treated ill when sick. He has known men ask to have their wounds or ulcers dressed, and has heard the doctor, with oaths, tell them to take their own dung and dress them.

Mr. Ellison also, in describing the treatment in the *Briton*, says, there was a boy on board, whom Wilson, the chief mate, was always beating. One morning, in the passage out, he had not got the tea-kettle boiled in time for his breakfast, upon which, when it was brought, Wilson told him he would severely flog him after breakfast. The boy, for fear of this, went into the lee fore chains. When

Wilson came from the cabin, and called for Paddy, (the name he went by, being an Irish boy,) he would not come, but remained in the fore chains; on which Wilson going forward and attempting to haul him in, the boy jumped overboard, and was drowned.

Another time, on the Middle Passage, the same Wilson, ordered one James Allison, (a man he had been continually beating for trifles,) to go into the women's room to scrape it. Allison said he was not able, for he was very unwell; upon which Wilson obliged him to go down. Observing, however, that the man did not work, he asked him the reason, and was answered as before, "that he was not able." Upon this, Wilson threw a handspike at him, which struck him on the breast, and he dropped down, to appearance dead. Allison recovered afterwards a little, but died the next day.

Mr. Ellison relates other instances of ill usage on board his own ship, and with respect to instances in others, he says, that *in all slave ships* they are most commonly beaten and knocked about for nothing. He recollects that on board the *Phoenix*, a Bristol ship, while lying on the coast, the boatswain and five of the crew made their escape in the yawl, but were taken up by the natives. When Captain Bishop heard it, he ordered them to be kept on shore at Forje, a small town at the mouth of Calabar river, chained by the necks, legs, and hands, and to have each a plantain a day only. The boatswain, whose name was Tom Jones, and an old shipmate of his, and a very good seaman, *died raving mad in his chains there*. The other five *died in their chains also*.

Mr. Towne, in speaking of the treatment on board the *Peggy*, Captain Davison, says, that their chests were brought upon deck, and starved and burnt, and themselves turned out from lying below; and if any murmurs were heard among them, they were inhumanly beaten with anything that came in the way, or flogged, both legs put in irons, and chained abaft to the pumps, and there made to work points and gaskets during the captain's pleasure; and very often beat just as the captain thought proper. He himself has often seen the captain as he has walked by, kick them repeatedly, and if they have said anything that he might deem offensive, he has immediately called for a stick to beat them with; they, at the same time, having both legs in irons, an iron collar about their necks, and a chain; and when on



the coast of Guinea, if not released before their arrival there from their confinement, they were put into the boats, and made to row backwards and forwards, either with the captain from ship to ship, or on any other duty, still both legs in irons, an iron collar about their necks, with a chain locked to the boat, and taken out when no other duty was required of them at night, and locked fast upon the open deck, exposed to the heavy rains and dews, without anything to lie upon, or anything to cover them. This was a practice on board the *Peggy*.

He says also, that similar treatment prevailed on board the *Sally*, another of the ships in which he sailed. One of the seamen had both legs in irons, and a collar about his neck, and was chained to the boat for three months, and very often most inhumanly beaten for complaining of his situation, both by the captain and other officers. At last he became so weak, that he could not sit upon the thwart or seat of the boat to row, or do anything else. They then put him out of the boat, and made him pick oakum on board the ship, with only three pounds of bread a week, and half a pound of salt beef per day. He remained in that situation, with both his legs in irons, but the latter part of the time without a collar. One evening he came aft, during the Middle Passage, to beg something to eat, or he should die. The captain on this inhumanly beat him, and used a great number of reproaches, and ordered him to go forward, and die and be damned. The man died in the night. The ill treatment on board the *Sally* was general.

As another particular instance, a landsman, one Edward Hilton, was in the boat watering, and complained of his being long in the boat without meat or drink. The boatswain, being the officer, beat him with the boat's tiller, having nothing else, and cut his head in several places, so that when he came on board he was all over blood. Mr. Towne asked him the reason of it. Hilton began to tell him, but before he could properly tell the story, the mate came forward, (by order of the Captain,) the surgeon and the boatswain, and all of them together, fell to beating him with their canes. The surgeon struck him on the side of his eye, so that it afterwards mortified, and was lost. He immediately had both his legs put in irons, after he had been so beat, that he could not stand. The next morning he was put into

the boat, on the same duty as before, still remaining with both legs in irons, and locked with a chain to the boat, until such time as he became so weak, that he was not able to remain any longer there. He was then put on board the ship, and laid forwards, still in irons, very ill. His allowance was immediately stopped, as it was the surgeon's opinion it was the only method of curing any one of them who complained of illness. He remained in that situation, after being taken out of the boat, for some weeks after. During this time, Mr. Towne was obliged to go to Junk river, and on his return he inquired for Hilton, and was told that he was lying before the foremast, almost dead. He went and spoke to him, but Hilton seemed insensible. The same day Mr. Towne received his orders to go a second time in the shallop to Junk river. After he had gotten under weigh, the commander of the shallop was ordered to bring to, and take Hilton in, and *leave him on shore anywhere*. He lived that evening and night out, and died early the next morning, and was thrown overboard off Cape Mezzurado.

Mr. Falconbridge, being called upon also to speak to the ill usage of seamen, says that on board the *Alexander*, Captain M'Taggart, he has seen them tied up and flogged with the cat frequently. He remembers also an instance of an old man, who was boatswain of the *Alexander*, having one night some words with the mate, when the boatswain was severely beaten, and had one or two of his teeth knocked out. The boatswain said he would jump overboard; upon which he was tied to the rail of the quarter-deck, and a pump-bolt put into his mouth by way of gagging him. He was then untied, put under the half-deck, and a sentinel put over him all night—in the morning he was released. Mr. Falconbridge always considered him as a quiet, inoffensive man. In the same voyage a black boy was beaten every day, and one day, after he was so beaten, he jumped through one of the gun-ports of the cabin into the river. A canoe was lying alongside, which dropped astern, and picked him up. Mr. Falconbridge gave him one of his own shirts to put on, and asked him if he did not expect to be devoured by the sharks. The boy said he did, and that it would be much better for him to be killed at once, than to be daily treated with so much cruelty.

Mr. Falconbridge remembers also, on board the same ship, that the black cook one day broke a plate. For this he had a fish-gig darted at him, which would certainly have destroyed him if he had not stooped or dropped down. At another time also, the carpenter's mate had let his pitch-pot catch fire. He and the cook were accordingly both tied up, stripped, and flogged, but the cook with the greatest severity. After that, the cook had salt water and cayenne pepper rubbed upon his back. A man also came on board at Bonny, belonging to a little ship, (Mr. Falconbridge believes the captain's name was Dodson, of Liverpool,) which had been overset at New Calabar. This man, when he came on board, was in a convalescent state. He was severely beaten one night, but for what cause Mr. Falconbridge knows not, upon which he came and applied to Mr. Falconbridge for something to rub his back with. Mr. Falconbridge was told by the captain not to give him anything, and the man was desired to go forward. He went accordingly, and lay under the forecastle. Mr. Falconbridge visited him very often, at which times he complained of his bruises. After this, he had a return of his flux, and died in about three weeks from the time he was beaten. The last words he ever spoke to Mr. Falconbridge were, (after shedding tears,) "*I cannot punish him,*" (meaning the captain,) "*but God will.*" These are the most remarkable instances which Mr. Falconbridge recollects. He says, however, that, the ill treatment was so general, that only three in this ship escaped being beaten out of fifty persons.

To these instances, which fall under the eyes of the evidences now cited, we may add the observations of a gentleman, who, though never in the slave trade, had yet great opportunities of obtaining information upon this subject. Sir George Young remarks, that those seamen, whom he saw in the slave trade, while on the coast in a man-of-war, complained of their ill treatment, bad feeding, and cruel usage. They, *all* of them, wanted to enter on board his ship. It was likewise the custom for the seamen of every ship he saw at a distance, to come on board him with their boats; most of them *quite naked*, and threatening to *turn pirates*, if he did not take them. This they told him openly. He is persuaded, if he had given them encouragement; and had had a ship of the line to have manned, he could have done

it in a very short time, for they *would all have left their ships*. He has also received several seamen on board his ship from the woods, where they had no subsistence, but to which they had fled for refuge from their respective vessels.

That the above are not the only instances of barbarity contained in the evidence, and that this barbarous usage is peculiar to, or springing out of, the very nature of the trade in slaves, may be insisted on from the following accounts:

Captain Hall, of the merchants' service, believes the seamen are in general treated with great barbarity in the slave ships, and he does not know of their being ill treated in any other service.

Captain Thompson concludes, from the many complaints he received from seamen, while on the coast, that they are far from being well treated on board the *slave ships*. One Bowden swam from the Fisher, of Liverpool, Captain Kendal, to the Nautilus, amidst a number of sharks, to claim his protection. Kendal wrote for the man, who refused to return, saying his life would be endangered. He, therefore, kept him in the Nautilus, till she was paid off, and found him a diligent, willing, active seamen. Several of the crew, he thinks, of the Brothers, of Liverpool, Captain Clark, swam towards the Nautilus, when passing by. Two only reached her. The rest, he believes, regained their own ship. The majority of the crew had the day before come on board the Nautilus in a boat to complain of ill usage, but he had returned them with an officer to inquire into and redress their complaints. He received many letters from seamen in slave ships, complaining of ill usage, and desiring him to protect them, or take them on board. He is inclined to think, that *ships trading in the produce of Africa, are not so ill used as those in the slave ships*. Several of his own officers gave him the best accounts of the *treatment* in the *Iris*, a vessel trading for wood, gums, and ivory, near which the Nautilus lay for some weeks.

Lieutenant Simpson says, that on his first voyage, when lying at Fort Appolonia, the Fly Guineaman was in the roads. On the return of the Adventure's boat from the fort, they were hailed by some seamen belonging to the Fly, requesting that they might be taken from on board the Guineaman, and put on board the man-of-war, for

that their treatment was such as to make their lives miserable. The boat by the direction of Captain Parry, was sent to the Fly, and one or two men were brought on board him. In his second voyage, he recollects, that on first seeing the Albion Guineaman, she carried a press of sail, seemingly to avoid them, but finding it impracticable, she spoke them; the day after which the captain of the Albion brought a seamen on board the Adventure, whom he wished to be left there, complaining that he was a very riotous and disorderly man. The man, on the contrary, proved very peaceable and well behaved, nor was there one single instance of his conduct, from which he could suppose he merited the character given him. He seemed to rejoice at quitting the Albion, and informed Mr. Simpson, that he was cruelly beaten both by the captain and surgeon, that he was half starved, and that the surgeon neglected the sick seamen, alleging that he was only paid for attending the slaves. He also informed Mr. Simpson, that their allowance of provisions was increased, and their treatment somewhat better when a man-of-war was on the coast. He recollects another instance of a seaman, with a leg shockingly ulcerated, requesting a passage in the Adventure to England; alleging that he was left behind from a Guineaman. He alleged various instances of ill treatment he had received, and confirmed the sailor of the Albion's account, that their allowance of provisions was increased, and treatment better, when a man-of-war was on the coast. During Mr. Simpson's stay at C. Coast Castle, the Adventure's boat was sent to Annamaboe to the Spy Guineaman; on her return, three men were concealed under her sails, who had left the slave ship—they complained their treatment was so bad, that their lives were miserable on board—beaten and half starved. There were various other instances which escape his memory. Mr. Simpson says, however, that he has never heard any complaints from *West Indianmen or other merchant ships*; on the contrary, they wished to avoid a man-of-war; whereas, if the captain of the Adventure had listened to all the complaints made to him from sailors of slave ships, and removed them, he must have *greatly distressed the African trade.*

Captain Hall, of the navy, speaking on the same subject, asserts, that as to peculiar modes of punishment adopted in

Guineaman, he once saw a man chained by the neck in the main top of a slave ship, when passing under the stern of his Majesty's ship *Crescent*, in Kingston bay, St. Vincent's; and was told by part of the crew, taken out of the ship, at *their own request*, that the man had been *there one hundred and twenty days*. He says he has great reason to believe, that in *no trade are seamen so badly treated as in the slave trade*, from their *always flying to men-of-war* for redress, and whenever they come within reach; whereas, men from *West Indian or other trades seldom apply to a ship of war*. \*

The last evidence, whom, perhaps, it will appear necessary to cite on this occasion, is the Rev. Mr. Newton. This gentleman agrees in the ill usage of the seamen alluded to, † and believes that the *slave trade itself is a great cause of it*, for he thinks that the real or supposed necessity of treating the negroes with rigor *gradually brings a numbness upon the heart, and renders most of those who are engaged in it too indifferent to the sufferings of their fellow-creatures*; and he supposes there is *no trade in which seamen are treated with so little humanity as in the African slave trade*. He has himself seen the sailors, *when sick, beaten for being lazy till they have died under the blows*.

---

\* The circumstance of seamen in the slave trade being desirous of leaving their ships, and of those in other trades staying by them, when in sight of men-of-war, is confirmed also by Captains Smith and Wilson, of the navy.

† It will be proper to mention here, that several specific facts of the ill treatment of seamen in the slave trade have been omitted in these accounts, as well as that this ill usage is confirmed by more of the witnesses, viz: Trotter, Dove, Parker, Storey, and Forster; on the other hand, about seven captains may be traced, three of whose names only are mentioned, (viz: Butler, Smith, and Frazer) who have had the merit of going against the current of bad example in the abuse of seamen in this trade. If it should be asked, how it happens that seamen enter for slave vessels, when such general ill usage there can hardly fail of being known, the reply must be taken from the evidence, "that whereas some of them enter voluntarily, the greater part of them are trepanned, for that it is the business of certain landlords to make them intoxicated, and get them into debt, after which *their only alternative is a Guineaman or a jail*."

## CHAPTER X.

Whether it be true, as some say, that the Natives of Africa are happier in the European Colonies than in their own Country.

If there be any of the slaves happier in the colonies than they were at home, they must be such as were formerly slaves in their own country; and if so, the African must be shown to be more oppressive than the colonial slavery.

This, however, is so far from being the case, that, as Mr. H. Ross observes, though on another occasion, any comparison between the state of the two is an insult to common sense.\* The slaves in Africa are mentioned by Mr. Towne as *never ill used* by their own people. They are treated, says Mr. Kiernan, as Europeans treat people of *their own family*. They are described again, by Hall and Dalrymple, as *eating and drinking with their masters*. Captain Wilson says also, *they live with their masters* and are *not distinguishable from them*. Mr. Falconbridge never saw any whom, *by their treatment, he could say were slaves*. Mr. Wadstrom speaks of them as *well used*, and Mr. Morley, as treated *with kindness, and better than in the West Indies*.

Now, if the lives of the slaves in Africa should be so much happier (as may be seen by comparing the above accounts with those in Chapter IV) than the lives of the slaves in the European colonies, it will not be doubted that freemen in the former parts of the world must be happier than slaves in the latter.

Though the observations already made might be sufficient (both with respect to such as having been originally freemen, and such as having been originally slaves† in

---

\* Some have even gone so far as to say that they are happier than the laboring poor of this country; but it has been most amply refuted by Woolrich, Captain Wilson, Jeffreys, Rees, Dean of Middleham, and H. Ross, the latter of whom, though he compared the different circumstances in their respective situations at the request of the Committee, prefaced it by saying, that any comparison between the state of the two was an *insult to common sense*.

† Very few slaves in the West Indies are such as have been slaves in Africa, for, says Dalrymple and Wadstrom, *there are very few slaves in Africa at all, and those who have them, says Morley, do not like to sell them*.

their own country, are sent to the European colonies) to disprove the assertion insinuated in the title to this chapter, yet as there are other very strong proofs in the evidence, it would be unpardonable not to cite them in the present case.

Mr. M. Cook has often heard Africans in the West Indies express *their praise of their own country and their regret at leaving it*. Lieutenant Davison observes, it is common for sick Africans to say, *with pleasure, they are going to die, and are going home from this Buccra (or white man's) country*. It is also notorious that the Africans, when brought into the colonies, frequently destroy themselves. Dr. Harrison, Coor, M. Terry, Cook, Fitzmaurice, Clappeson, Baillie, Dalrymple, Davison, Dean of Middleham, Captain Ross, and Woolrich, all agree in this fact. The causes of it are described in general to be *ill treatment, the desire of returning home, and the preference of death to life when in the situation of slaves*, all of which are so many proofs of their superior happiness in their own country. It is also very remarkable, as we find from Mr Coor, that these acts of desperation should have been so frequent as to have occasioned it to have passed into an observation, "that the Gold Coast negroes, when driven to despair, *always cut their throats*, and those of the most inland country *mostly hang themselves*."

To give a few extracts from the evidences on this occasion. A negro boy of his, says Dr. Harrison, detested slavery so much that he *refused all support*, which brought on a dropsy that killed him. Another negro, who had been a great man in his own country, refused to work for any white man, and being therefore punished by the overseer, he desired him to tell his master that he *would be a slave to no man*. His master ordered him to be removed to another estate. His hands were tied behind him, and in going over a bridge he jumped into the water and appeared no more. These are two facts of Dr Harrison's own knowledge, out of a *great many* which he cannot now recollect.

Mr. Fitzmaurice has known, too, many suicides, among new negroes especially, both by hanging themselves and dirt-eating, which *they knew to be fatal*. He lost one year twelve new negroes by it, though he fed them well. On



his remonstrating they constantly told him they *preferred dying to living*. A great proportion of the new negroes, that go on sugar-estates, *die in this way*.

A planter, says Mr. Woolrich, purchased six men slaves out of a Guinea ship, and put them on a small island to plant cotton. They had a white man with them as overseer, who left them of a Saturday night. There were no white inhabitants on the island. On the Monday following the overseer returned, when he found *all the six hanging near together in the woods*. Mr Woolrich often inquired of the most sensible negroes what could be the cause of such actions, and the answer was, "*that they would rather die than live in the situation they were in.*"

As the last proof in the evidence, and that an irrefragable one, how much happier the Africans are in their own country than in the colonies, may be adduced the *great joy* which is discovered at their funerals by their fellow-slaves, and which joy is said to proceed from the idea that the deceased are *returning home*.

Mr. Douglas saw three funerals of *Guinea slaves* in the West Indies. At these funerals, says he, *they sing, and are merry*, and, naming the deceased, say *he is gone to Guinea*.

*Great rejoicings*, says Cook, are made by African negroes at the funerals of each other, from a belief that the deceased are *gone to their own country again*.

African negroes says Foster, showed the *most extravagant joy* at their friends' funerals, from believing the deceased *gone back to their country*.

Captain Wilson confirms the above by stating that he never saw any signs of happiness among *the imported slaves*, except at their funerals when they show *extravagant joy*, from a persuasion that the deceased is *escaped from slavery to his own country*. Captain Wilson, however, does not stop here, for he goes on to declare, that *in Africa* their funerals are *attended with the most mournful cries*.

It is impossible to conclude this chapter better than by an extract from the evidence of Mr. Dalrymple. That gentleman says, he might have had the means of putting his estate in Grenada under cultivation, as he might have had slaves from the house of Backhouse and Tarlton, but having had an opportunity when on the coast of African, of knowing *how happy the negroes were in their own country*,

and knowing the unjustifiable means by which they were made slaves there, their cruel usage when on board ship, and *their severe usage when in the West Indies*, he could not consistently with his ideas of what was right, purchase any slaves, and particularly as he did not intend to remain on the plantation himself.

Having now mentioned the principal facts contained in the evidence offered to Parliament by the petitioners of Great Britain, in behalf of the abolition of the slave trade, we cannot close this compilation better than in the words of Mr. Hercules Ross: he says, "finally, as the result of his observations and most serious reflection, he hesitates not to say, that the trade for slaves ought to be abolished, not only as contrary to sound policy, but to the laws of God and nature; and were it possible, by the present inquiry, to convey a just knowledge of the extensive misery it occasions, every Kingdom of Europe must unite in calling on their legislatures to abolish the inhuman traffic. This is not a hasty nor a new sentiment, formed on the present discussion, which has, in no respect, influenced his judgment. The same opinion he publicly delivered seventeen years ago in Kingston, Jamaica, in a society formed of the first characters of the place, on debating the following question, (proposed, he thinks, by the late Mr. Thomas Hibbert, who had been forty or fifty years the most eminent Guinea factor there,) "*Whether the trade to Africa for slaves was consistent with sound policy, the laws of nature, and morality?*" This discussion occupied several meetings, and at last, it was determined by a majority, "*That the trade to Africa for slaves, was neither consistent with sound policy, the laws of nature, and morality.*"